

# THE CONGREGATIONALIST

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### "WHEN WINTER RULES THE YEAR."

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HE creaking teams toil o'er the frozen ground,  
Each dragging to the yawning market place  
Some forest king, felled in his green domain,

And wearing fetters that befit a churl.

My heart yearns over such an one, as if

A mortal body flung from it the soul

When those great limbs writhed, yielded, and were still.

How is the mighty fallen! alas for thee,

Brought by slow years to an imperial prime

Only to feel man's stern supremacy.

Nor yet unworthy of thy forest pride

The goodly vessel from thy timbers hewn

To sail vast oceans and link sphere with sphere.

Will thy old comrade, the bold winter wind,

Know thee and spare thee for thy fragrant breath

In olden days, when spicy woodlands shook

Balsamic sweetness in his rugged face?

I find within an Ancient Book set down

The promise of a blessing from the Lord—

The good man shall be even as a tree

Planted by living waters; so allied

And blended in one type forevermore,

Is man full-statured and the kingly tree!

Suddenly, as the tree falls, falleth man,

And Nature mourns such life cut off in haste,

For death is mystery in tree or man.

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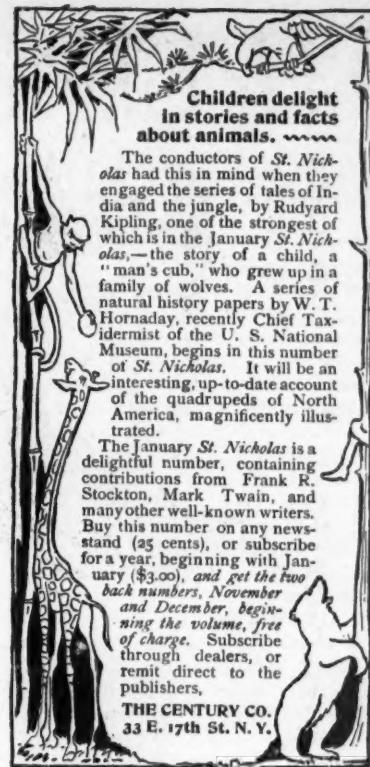
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THE minor strains of "hard times" which mingle with the Christmas chimes this year only give an added melody to their music to hearts attuned aright. For this cramped condition of affairs in the business world has led to such tender expressions of genuine sympathy and practical helpfulness as the world has never before witnessed. Everything genuine has its counterfeit, and there has not been lacking this season, as heretofore, that purely selfish exchange of gifts which is a pitiable imitation of the true spirit of Christmas. But more strongly in evidence, so far as our own observation extends, has been an overflow of gratitude for God's "unspeakable gift." The thought that "He loved me and gave Himself for me" has prompted to many lovely acts of self-sacrifice, to personal ministry to the sick, the lonely, the neglected, to the penning of notes full of precious comfort and to a fuller realization of the deep, sweet meaning of the incarnation.

The evils consequent on present industrial conditions could hardly be more vividly illustrated than they have been by Miss Vida Scudder in her article in this issue on The Tailor Trade. The saddest impression made by the article is that no adequate remedy has yet been suggested for these evils. The social and industrial changes of this century amount to a revolution. In its beginning ninety-eight per cent. of the people of New England were of the same blood, with similar tastes, habits and needs. The close of the century finds us with the New England stock in the minority, and competition with people of all nationalities, with the rights and privileges of a free country. Must it be conceded that this New England stock, with its inherited strength of mind and purpose, is unable to compete on equal terms with the Jews from Southern Europe? With the refined tastes developed here, and with the large wealth with which to satisfy them, must society confess that intelligent women cannot earn a living in ministering to its wants, but are driven by a horde of immigrants to starvation or prostitution? It is claimed, for instance, that self-respecting American women cannot engage in domestic service because of the caste distinction which has been created by it in recent years. Yet the demand for such service, at good wages, is never satisfied. Ought not efforts to be made to make this service at least preferable to lives of starvation or shame?

Some good people in this city went without their dinner one day last week and devoted its presumable cost to the poor. Recognizing the excellent motive behind this idea, which has the quasi endorsement of the Boston Evangelical Alliance, we must confess that it strikes us as a foolish and ineffectual method of dealing with the present distress. Every man ought to keep himself in as good physical condition as possible. Most men need three meals a day, and when one is lost the reaction is not conducive to good health or good temper. Moreover, we venture to say that most of those who denied themselves a dinner partook more heartily than usual of both breakfast and supper. Fasting may be a means of grace. It may pander to spiritual pride. At any rate, those who indulge in it ought not to delude themselves with the idea that they have thereby relieved themselves of further responsibility for the relief of existing suffering. The call to self-denial comes home to every one of us with great urgency just now, and he who does not heed it can hardly count himself among those who love their fellowmen, but self-denial should begin with luxuries and not with the necessities of life.

The article on the first Sunday school lesson in the new course of six years may be found in this issue. Thousands who

now again open the Bible at its first chapter will approach its study from a different point of view and with different conceptions of the Holy Scriptures from those which they had in the beginning of 1887, when they took up the first lesson with the title The Beginning. But the Word is the same exhaustless fountain of divine wisdom, and for the devout student the light of these recent years should so shine on it as to reveal new truth and greater inspiration of life and hope. Surely those who began this study seven years ago, and have faithfully sought to apprehend the meaning and scope of the Scriptures to the present time, have laid up permanent treasures of the most precious knowledge. There ought to be, there will be, earnest prayer, private and public, that this new beginning may be the commencement of a new era of spiritual life throughout the world.

The founders of New England are better understood and more honored with each return of Forefathers' Day and the principles which they wrought into our Government receive renewed recognition. It is a hopeful sign for our country that those most interested in public affairs met together last week in the great centers East and West to listen to the rehearsals of the deeds of those stern and sterling Puritans. Never has any anniversary been distinguished with more eloquent addresses or more discriminating praises of those men of New England than the one just passed. At New York President Stryker of Hamilton College and Hon. Charles Dudley Warner, at Brooklyn Dr. R. S. Storrs, at Philadelphia ex-President Harrison and Dr. E. E. Hale, at Cincinnati President Tucker of Dartmouth, at Washington Vice-President Stevenson and Justice Harlan, at Chicago Dr. E. P. Parker and at Boston Dr. Behrends made notable speeches. These are but typical orators of national fame who have delighted to pay their tributes to those to whom all the citizens of this country owe so much and to commend to the men of our time the patriotism and piety which, under the guiding hand of God, laid successfully the foundations of our Republic. We are glad to note also that the Pilgrim mothers were not forgotten. Their virtues were extolled by an assembly of 400 women in New York.

A pastor relates in one of our contemporary religious papers his efforts to secure for it subscribers. He believed that it would be a strong reinforcement to his labors to have that paper in every one of the homes of his parish. He told his people on Sunday why he believed this. Then he called attention to blank cards already distributed and "nailed their ears to the paper with a pencil," securing as many subscribers as he could. He next presented the matter at closer range in

the prayer meeting. Then he daily carried a clean copy of the paper with him in his pastoral visits, and got more subscribers. Especially he directed his efforts to new converts and new families. For the few people who could not afford to take the paper he secured help from others. He rejoices in the results in the increased interest of the families in church affairs and in their increased intelligence concerning religious truth and work. We venture to suggest that at this season a pastor can hardly do a more rewarding work, both for himself and his people, than in using his best efforts to put the *Congregationalist* into every family in his parish.

The close of each year brings to every thoughtful person a peculiar sense of loss and of gain. A distinct period of his life has forever closed, and with it have passed away some experiences which he never will repeat, some opportunities which will never return. From these experiences and opportunities we cannot part without some feeling of regret. But every well spent year has brought to him who parts from it new knowledge, new strength of character, new possessions in other lives; and it leaves with him precious memories of service rendered and received, of discoveries in human hearts and in God's providence which constantly deepen his love for God and for mankind. A good man is always accumulating abiding riches. One who has journeyed well on into the afternoon of life, looking back lately over its joys and trials, said, thoughtfully, "It grows better every year." The way of an honest man at this season is plain. He will look over the year and note his mistakes and learn from them. He will note his sins and repent of them. He will number his gains and rejoice in them. Then he will close the record. There is not time for unavailing regrets. New possessions are best appreciated by putting them to practical use. He will renew his vows to God, receive afresh His grace through Christ, and turn to the New Year prayerfully, bravely, with a song of praise and hope.

#### THE HAWAIIAN FIASCO.

President Cleveland has claimed to stand on high moral grounds in his attempt to restore the Hawaiian monarchy. He has appealed to the popular sense of justice to support him in his efforts "to undo a great wrong." His friends have urged a stay of judgment on the part of those unwilling to support him, insisting that evidence in his hands, but withheld from the public, fully justifies his course.

But President Cleveland has now had abundant opportunity to furnish all available evidence to sustain his action. He has received requests to do this from both houses of Congress which were nothing short of demands. He has accompanied the evidence he has furnished, which induced him to use the moral force of this republic to restore a monarchy, without the knowledge of Congress or the people, with as strong a plea as he was able to make. His arguments are so nearly a reproduction of those previously offered by Secretary Gresham and Mr. Blount as to show that they have been long considered and matured. He has now taken the attitude which invites

the expression of the judgment of the people whose servant he is.

We are not disposed to dispute the President's claim that he undertook this task impelled by the conviction of a moral necessity to right a wrong. It is difficult to withhold sympathy from one who has imposed on himself a duty as distasteful to a righteous man in its execution as it promised to be in its results. The bloodless revolution in Hawaii last January overthrew an unquestionably corrupt government, saved that nation from the imposition of a lottery curse which we have with difficulty driven from our land, and was accomplished by those who were being deprived of their rights of citizenship by unjust and arbitrary exercise of royal power. The results of that revolution have undisputedly given to the Hawaiian people a peaceful, prosperous government, in the hands of men largely of American ancestry—honest, upright, Christian.

President Cleveland seems to have been convinced that he ought to interfere with that peaceful and prosperous government, throw its people into excitement and turmoil and, if possible, overthrow it, and set up again in its place a government whose history and character must be repugnant to his sense of justice. He made it his task to ally our free country with a corrupt monarchy, which he was to recreate. In order to justify this course it was necessary for him to charge officers of the United States Government, hitherto trusted and honored, with falsehood and conspiracy, and to declare that his predecessor in office and the Senate of the United States had been misled. To do all this he had to take on himself the entire burden of proof, aided only by one man, Mr. Blount, selected by himself. He felt compelled to deny himself the support of public opinion and the advice of Congress till his task should be concluded. This last he might have had for the asking, for Congress was in session when he sent Minister Willis to express his good will to the provisional government of Hawaii and to reinstate the ex-queen. But, apparently, he had as little confidence in the intelligence of the present Senate as of the last to preserve it from being misled, even with his strong guidance.

And now, though the President cannot, of course, admit that he has been himself misled, he does admit that, with all his secret planning and his long anxiety, his efforts have resulted in failure. They have created a great deal of disturbance in both the counties most interested, have awakened much indignation and bitter animosity. His efforts to blacken the reputation of ex-Minister Stevens and to discredit the intelligence of the preceding administration have been only partially successful, even in the eyes of his friends, and the ex-queen has rejected his proposals to set her again on her throne.

If the President had succeeded in his plan, he would have set up a government which he would probably have admitted was bad, and have destroyed a government which every one admits is a good one. The one satisfaction his success would have given him would have been to have testified to his disapproval of the alleged act of a former United States minister in landing the marines of the Boston at such a time as

to aid in establishing the provisional government of Hawaii. If this was so done as to be an unwarrantable act, it cannot but be a matter of regret that it should be denied by so many who were in a position to be best informed, who have hitherto been regarded as trustworthy, and that the proofs which President Cleveland offers of their duplicity are not more conclusive.

But while sympathy with the President in his difficult position may not be withheld, yet graver questions confront the American people. If his conscientious purpose to do right is to be implicitly trusted, is his wisdom in independently administering foreign affairs equally entitled to confidence? Has he the right to appoint agents like Mr. Blount, to invest them with authority equal to United States ministers and to send them to investigate other governments to which he has officially accredited them, without their confirmation by the Senate? Is he invested with authority secretly to use the moral force of the United States to overthrow a government which it has recognized as lawful, which may involve this country in war? It is a relief to know that the Senate has resolved to investigate these matters. We hope the report is incorrect that, without waiting for the results of this investigation, the Senate committee on foreign affairs proposes to bring in a resolution sustaining the President. He is entitled in this trying situation to all the support which a thorough and open examination into this whole Hawaiian business can give him.

#### THE SITUATION IN THE AMERICAN BOARD.

The Prudential Committee and executive officers of the board consider but few matters of greater importance or of greater difficulty than the annual appropriations for the missions. If these appropriations were to be voted out of funds already in hand and of a fixed amount it would be a simple matter. But work in twenty different fields, requiring from \$500,000 to \$600,000, is to be provided for by definite action of the committee several weeks before a dollar is in hand, and with no other assurance that it will be realized than such as grows out of the experience of former years and the expressed good will of the individuals and churches who support the board.

On the other hand, conditions on the mission fields are constantly varying, and must be studied carefully each year in order equitably to apportion the sum at command. Too often it happens that the most sanguine anticipations of the income of the year will not warrant the appropriation of anything like what the missions require. Nowhere are forecast and faith more in demand; wisely, on the one hand, to judge what, all things considered, the resources will probably be, and courageously, on the other hand, to count on the generous purposes and Christian consecration which will maintain the flow of gifts to the treasury for this great work at its wonted measure.

This year special perplexities have been involved in this work. The great debt with which the year began steadily increases in spite of all that has yet been given for its removal. The business depression is widespread and persistent. The general satisfaction which has greeted the adjustments

made at Worcester certainly promises material enlargement of gifts to this cause, but it has not yet had time to exert its full influence. The Prudential Committee and the executive officers have given careful, laborious thought to all these elements of the question, and have reluctantly fixed the limit of appropriations for the missions at \$500,000, only \$6,000 more than was voted last year. It will require the earnest effort of every church and individual to provide for this sum and to close the year without a debt. Large as it is, when divided among the twenty missions, with their growing work and enlarged missionary force, it falls far short of meeting even the most urgent needs.

The bearing of such reduced appropriations will be better understood if concrete examples are given. Within the last six months special requests have come to the committee for missionary houses in Cæsarea and Mardin, Turkey, at \$2,500 each, in Pao-ting-fu, Tung-cho and Pang Chuang, China, at \$3,000 each, all of which are simple necessities, and not one of these has been included in the appropriations just made. No grants can be made for new premises at Tai-ku, in the Shansi Mission, demanded for the health as well as the comfort of the missionaries, nor for a chapel in Peking, to replace an old and inconvenient building, a menace to the health of the missionaries, each requiring \$4,000. Not even existing work can be maintained. The three Turkish missions must dismiss twelve native preachers, sixty native teachers and close many schools in order to keep within their appropriations. The Foochow Mission must cut off half their native preachers and half the pupils in their schools. In the Zulu Mission the regular evangelistic work is but half provided for, and the new and promising medical work under Dr. Bridgman is cut off with a mere fraction of what is needed to make it effective. The North China Mission, with its growing work and vast opportunities amid 30,000,000 souls, will find its work crippled at many points; and the situation is substantially the same in the other missions in India and Africa.

A new "cry of the missions" will arise as soon as these appropriations are received and the necessary reduction of work is made. Are not the churches that support the board ready to take this question seriously to heart and to resolve that the work in the missions which God is blessing so richly shall not be allowed to suffer? The call of God is emphatically upon us at this time to wipe out the debt, to provide for the appropriations already made and speedily to add thereto enough to give to our missionaries the homes they need and to avert the cruel necessity of reducing the work. Shall we not heed it and make answer as in His sight?

#### THE OUTLOOK IN EUROPE.

It has been a disturbed and ominous year in Europe. Signs of political and social unrest have been evident almost everywhere and little Switzerland is almost the only country which has not experienced grave internal trouble. Three distinguishing characteristics will mark the year as its record is studied henceforth.

One is the instability of cabinets. There have been downfalls of the men in power in such important nations as France, Austria

and Italy, and in France and Italy these have occurred repeatedly. Alike under republican and monarchical or imperial rule the reins of government have proved to be held only in feeble hands and have been actually dropped surprisingly often. In some instances this appears to have been due to a lack of statesmen of the first order of ability, but in others, and more, to conditions which the ablest and most experienced men hardly could have controlled. The old order of things is passing away. The statesmanship and diplomacy of the past are face to face with situations quite different from those with which they were trained to deal and new men, educated to be their fit successors, are not yet coming to the front in sufficient numbers. The tendency toward a democratic form of government seems to be gaining definiteness and power, yet slowly, irregularly and with no immediate prospect of general development. Its progress is accompanied by too many excesses and perils for its virtues to be recognized at once and most forms of royalty still are quite firmly entrenched upon their thrones.

A second characteristic of the year is the prominence which Socialistic questions have assumed and the aggressiveness of positive Anarchy. Recent examples in Spain and Italy are fresh in mind and others have occurred. The number of ignorant, depraved and reckless persons who have nothing to lose and suppose that they have something to gain by the overthrow of all government evidently is dangerously large and is growing. Of course there are many sorts of Socialists, some of whom are trustworthy citizens, and there is a real and considerable difference between most of the more radical Socialists and the Anarchists, which must be remembered. Nevertheless Socialism shades off into Anarchy in so many places and, so many ways that it is natural to mention them side by side. It is safe to prophesy that Anarchy, in spite of its terrible powers of mischief, will be suppressed in the end and sternly. It is almost equally certain that, as an outcome of Socialism, existing social and political conditions will undergo some permanent modifications. What these are to be is not yet fully apparent. The year has witnessed more of destructive, or at the best of suggestive, than of constructive demonstration. Meanwhile the effect upon government and society everywhere is gravely disturbing.

The third characteristic is commercial distress. Strikes upon an unusually large scale have occurred, even in Great Britain. The Panama scandal has shaken France, ordinarily so stable financially, to its center. Spain and Italy are on the edge of national bankruptcy, Germany staggers under the weight of her taxation, and there is hardly an important nation in the whole of Europe in which the financial problem is not serious and becoming increasingly difficult. There is more talk than formerly about partial disarmament by mutual national agreement but no nation dares, or thinks best, to propose it. The coqueting of France and Russia with one another causes the gravely burdensome triple alliance of Germany, Austria and Italy to continue. There seems less likelihood than a year ago of an immediate general European war, but labor troubles are more common and severe and financial perils are more threatening.

He would be a bold prophet who should venture to forecast what is coming. Only one thing is certain, that the Almighty is allowing the European world to ferment and struggle as at present for some good purpose. In the future as in the past the advancement of the best interests of humanity will prove to have been furthered somehow by all which is permitted to occur, and, although the process of evolution may be painful, the outcome will be beneficent. The time is especially one in which European Christians of every name should have the sympathy and prayers of their American fellow-Christians.

#### A LOOK BACKWARD AND FORWARD.

Excessive self-abasement is as truly evil as is unwarrantable self-confidence. As the old year ends and a new year begins and as we naturally consider the past more critically and look on into the future more seriously than at other times, it is well to remind ourselves afresh that what God wishes of us is to try to see ourselves as nearly as possible as He sees us, that is, precisely as we are.

We cannot think over the closing year without contrition. Not even those who make no attempt to live Christian lives have equaled the standards of excellence which they have recognized, while there must be few Christians, however conscious of their sincerity and their general fidelity, who are not humiliated by the record which they have made. We will not enlarge upon a fact so universally conceded and appreciated. We merely suggest once more that self-study is a duty, that thoroughness in its performance is wholesome, and that true penitence for sins committed is the first condition of the divine pardon.

And how about the future? Another year's experience of life has qualified us better than ever before to meet it. If we have much behind us to be repented of, we also have much for which to be heartily grateful, much which ought to encourage and strengthen for the coming year. Even the pitfalls of temptation into which we have stumbled now are better known by us and may be avoided more surely, while the great truth that the hand of God has led us, alike through prosperity and adversity, is a warrant to us that the same hand will continue to lead if we are willing to hold fast by it.

In some particulars the past year has been exceptionally difficult for many. But it has not been so hard that God could not cheer and relieve and save; nor will the coming year. If our personal experiences and if those of our families, our communities and our nation are interpreted so as to convince us more fully of the ever present love and care of the Almighty, the year will prove, as it ought, the best of all thus far.

One of the latest proofs of the survival of the old code of journalistic amenities is found, not in a secular journal, but in the *Richmond Christian Advocate*, which refers to Rev. J. H. Barrows, D. D., of Chicago as "the Rev. Ba-laam Barrows," and says he "is a specimen of the modern Iscariot selling his soul and his Saviour for shekels of silver." This is both vulgar and vicious and a disgrace to Christian journalism. The *Presbyterian* of Philadelphia recently referred to Mgr. Satolli as "the imperial Dago." Such sneers at a man's nation-

ality because he is not of your religious faith are contemptible.

#### THE WEEK IN REVIEW.

Congress has adjourned for the holidays without caring or daring to face squarely the Hawaiian complication, and has thereby done itself dishonor. Mr. Cleveland is entitled to better treatment if he is in the right. If not, then national interests demand the fullest information respecting every phase of the matter and the promptest action by Congress. The failure of the plans of the administration cannot be allowed to permit the legality of its methods and the truthfulness of its charges against past officials to go uninvestigated, and it will be criminal folly for the Democratic majority to indorse any such policy of delay. Senator Hoar's argument against Mr. Blount's authority and the legality of his acts cannot be ignored. Mr. Willis's dispatches to Washington should be published, if for no other reason than to set at rest or prove the truth of the rumors that they show the falsity of Mr. Blount's reports. Representatives of the provisional government and men identified with Hawaiian affairs, men like P. C. Jones, Rev. O. P. Emerson and Rev. T. L. Gulick, now in Washington, should be given a respectful hearing by the officials of State Department and by legislators. The day for secrecy or the exclusion of any sources of information is past. Mrs. Willis is reported to have expressed her surprise, in a letter received by an intimate friend, at the degree of culture and character she finds in Honolulu, and she indicts the United States for crass ignorance of the Hawaiian people, making her own lack of knowledge typical. New Englanders, especially Congregationalists, have never lacked for full information on this point. If the Georgia or Kentucky statesmen, or the Presbyterian President and Illinois Secretary of State, had known anything about the facts of history they never would have blundered so or been surprised at the course of events in Hawaii during the past year.

The appointment of Hon. Wayne MacVeagh as our ambassador to Italy and his prompt confirmation by the Senate assures us that, after an unusually long period of non-representation, we shall have a representative in Rome of whose ability and purity we can have no doubt. A graduate of Yale, an eminent lawyer, serving as Attorney-General in President Garfield's cabinet, he of late has been an adherent of Mr. Cleveland and from the political standpoint his appointment has the same bearings as Secretary Gresham's, but from the standpoint of utility and ability it is beyond criticism from any source. The restoration of Admiral Stanton to duty and his appointment to the temporary command of the North Atlantic squadron shows that the Navy Department, while still holding the officer as having "committed a grave error of judgment," does not believe he "was intentionally guilty of wrong." He probably would not have been removed had not the Brazilian Government complained. Ex-President Harrison's formal, yet enthusiastic, welcome by the best citizens of Philadelphia at the Union League Club has demonstrated anew his permanent hold upon the respect and confidence of business men and their

admiration for his character and his administration as a whole. It also gave him an opportunity to show that in no wise has his superior ability as a speech-maker waned. He rigidly adheres to his determination not to be drawn into controversy respecting his official acts, and therein is wise, and courteous to his successor.

The efforts that Boston, New York, Chicago, and, in fact, all our larger and smaller cities, are now making to furnish, either as corporations or as aggregations of citizens, work to those out of employment are characteristic of our people, embodying our virtues and vices. Large sums will be raised, much good will be done and also much harm, but if, as a result of it all, we learn this winter how best to meet such a problem the waste and evil may be atoned for. Here in Boston a splendid committee has been appointed by the mayor, after consultation and frank discussion with men and women of all sorts and views. This committee is at work and receiving funds, but not as rapidly as had been expected. To offset this it may be noted that neither is it receiving applications for work as rapidly as had been expected, judging from the recent estimates of the number of the unemployed. This committee plans only to give work and in this it is wise, judging by Chicago's experience during the past two weeks. Vagrants and shirkers throughout the Interior have been drawn to Chicago by its establishment of soup houses and the reports of its purpose to give doles, but they have shown no disposition to work when it has been offered to them. That the problem is a vast one is indicated by the reports by Bradstreet's agents in 119 cities, who report 801,000 wage-earners as out of work, with 1,956,000 persons dependent upon them.

Everywhere, in Chicago and in Boston, the problem is first to separate the citizen from the tramp, the worker from the shirk, and then when found to be able to put him or her at work in those lines of industry where the supply of labor is less than the demand, and this is not proving an easy task. A sub-committee of the Boston relief committee has reported favorably upon Lynn's method of solving the problem, but that only provides for the able-bodied day laborer. What of the men and women physically incapable of such work, who cannot labor on public improvements? The people of New York are stirring and the past week has seen the development of intelligent sympathy by representative citizens called together by President Low of Columbia College, and by the Presbytery of New York which has appointed a representative committee to dispense its aid.

A well-known London student of social phenomena visited Boston a few years ago and was reported to have said that he found in its tenement house districts some portions that were more intolerable than any in London. This statement was questioned at the time. It is now disproved by the report of the Massachusetts Bureau of Statistics, Section Third of which has just been issued. It is doubtful whether a better piece of work has been done by this peerless bureau. It is valuable for its clear presentation of

facts and its recommendations respecting the remedies which municipalities may employ. It is valuable also for its analysis of the voting population of the "concentrated district" of the city, and its revelations respecting the avidity with which the foreign born avail themselves of the privilege of citizenship. Thus, in a certain district including most of the tenements, in general terms, only eight per cent. of the Italians eligible were naturalized, twelve per cent. of the Russians, seventeen per cent. of the Scandinavians, thirty-four per cent. of the Canadians, forty-six per cent. of the British, fifty-seven of the German and fifty-nine per cent. of the Irish. An argument in favor of encouraging matrimony may be based upon the fact that the percentage of male heads of families who have been naturalized is invariably larger than the percentage of the unmarried. The rapid change of quality and *personnel* in a given district of a modern city is shown by the statement that, whereas, in 1880, Ward 6 had 4,119 of Irish birth and the Russians numbered 104 and the Italians 780, respectively, in 1890 the Irish had declined to 3,023, while the Russians had increased to 1,073 and the Italians to 2,585. Similar interesting facts abound. It is a report that it will be necessary for every student of sociology to own.

The revenue cutter Corwin arrived in Honolulu harbor on Dec. 14, with special dispatches to Minister Willis. The afternoon of the same day the mail steamer started for the United States, so that we do not know the consequences of the new orders from Washington. But we do know that the provisional government immediately gave orders to its forces to be ready to gather; that had Admiral Irwin ordered the marines to land he would have been warned not to proceed, and that if the marines had touched land they would have received the fire of the forces of the provisional government. Barricades fill the streets about the government buildings. Men sleep on their arms. The officials charged with maintaining order are growing restive and weary under the strain of uncertainty respecting the intentions of the United States. One thing is apparent. The people there have confidence in the people here. They appeal from the executive's purpose to the people's judgment, and therein they indicate a better knowledge of us than our executive has shown of them. Those who desire to know just how the Christians of Honolulu, born and educated in New England, feel respecting the situation, will do well to read the letters on page 984.

The city of Rio Janeiro still seems to be in possession of President Peixotto. There has been a lively exchange of shot and shell during the past week, with the advantage on Peixotto's side. Nevertheless, it is said in explanation of the swift gathering of an unusually large fleet of our vessels there, that the officials in Washington have had intimations that Mello is bound to win in the end, and that his victory will mean the restoration of the empire, a contingency that would compel the republic of the North to take a definite position on a delicate question of international policy, viz., whether we are bound to support republican as over against monarchical forms of government in South America, especially if the support

of the monarchical movement is in any way derived from Europe.

The debate in the British House of Commons on increasing the naval strength was sharp and not altogether creditable to Mr. Gladstone's breadth of vision, revealing many of his limitations and his ignorance of our naval development, as well as apparent indifference to, or ignorance of, the facts relative to French and Russian naval progress. The tremendous negative vote on the question of concurring with the amendments to the employers' liability bill, made by the House of Lords, gives heart to the ministry in its fight and has intensified the feeling of bitterness toward the upper house. The retention of the seat of Accrington, though by a reduced majority, gives the Liberals ground to deny that they are losing ground with the voters by pushing home rule and fighting stubbornly for economic reforms. France has calmed down, and the ministry is setting to work to lessen, if possible, the perpetuation of the great deficit in national revenues. Premier Crispi has frankly told the Italian deputies that, whereas every effort will be made to economize, nevertheless new tax burdens must be assumed by the people, and cheerfully, if they are truly patriotic. The national legislature has decided that nothing must be withheld of the evidence implicating legislators and officials involved in the great Banca Romana frauds—a healthy sign of courage and willingness to be thorough.

The Pope in an address to the Sacred College has extolled the blessings of peace and diagnosed the world's disease of unrest and evil as due to "enfeebled religious belief." In New Zealand women, for the first time enjoying full franchise, have voted in large numbers and with a degree of independence and a preference for candidates of character which is encouraging. In Japan the feeling against foreigners is manifesting itself in legislative proposals of the most drastic kind supported by a bitter and somewhat influential minority, and the ubiquitous dynamiter has made his appearance there, introducing a new factor into the fermenting national politics.

Governor Fishback of Arkansas addressed President Cleveland with an open letter complaining of the Indian Territory as a resort of criminals, who make raids upon the inhabitants of Arkansas, Oklahoma and the adjoining States.—The extraordinary Grand Jury of New York City brought in indictments against forty-four Tammany men for violation of the election laws on Nov. 7.—The Atchison, Topeka & Santa Fé Railroad passed into the hands of receivers on the 23d. The depressed condition of business in its territory and the shrinkage in value of its collaterals are given as the reasons for this step, which places 9,345 miles of road in the hands of representatives of the courts.

The change in the quality of our immigration today compared with what it was ten years ago is seen in the fact that during that period there has been a decrease of sixty per cent. of immigrants from the northern countries of Europe and an increase of 350 per cent. of immigrants from the southern countries. Inasmuch as the better class of immigrants has come, as a rule, from the northern countries

there is in the facts cited just ground for alarm.

#### IN BRIEF.

It is not charity for a man to give money ostentatiously to a relief fund and secretly discharge employés.

A correspondent of the *Evangelist* would like to hear John Knox preach his opinion of Tammany Hall. We would like to hear Daniel Webster's opinion of the administration's Hawaiian policy.

Principal Fairbairn has complimented Congregationalism in this country, as well as deservedly honored one of our younger clergymen, by inviting Rev. Edward C. Moore of Providence, R. I., to spend the month of March at Mansfield College, Oxford, and lecture on Preaching and Pastoral Work.

The Rhode Island Supreme Court decides that court records in that State shall not be used to gratify private spite or to promote public scandal. Hence clerks of courts will have power to exercise their discretion in giving newspapers seeking sensational "features" copies of papers in divorce suits. Thanks!

A venerable and eminent president of a well-known institution of learning recently said that in consulting with his colleagues he frequently received more valuable counsel from the younger than from the older ones. That may safely be set down as a reason for his continued and increasing popularity with the students as his years increase.

It is an interesting phenomenon that at the recent Baptist congress in Atlanta a prominent clergyman working among the poor of New York City dared to tell his brethren that "Scriptural teaching regarding covetousness is three times as plain as for close communion," "yet," he added, "who ever heard of a case of exclusion for covetousness?"

The sneer at "Sunday school statesmanship" is receiving its rebuke in the present activity of the Christian Endeavor Society against the saloon. No one who recently heard John G. Woolley at Berkeley Temple at the opening of this campaign is disposed to underrate the influence of the new crusade. Public sentiment has been made largely by the other side heretofore.

It is so delightful to have these frequent revelations of the qualifications possessed by new aspirants for success in the difficult art of editing a periodical. One day it is because one's great grandfather had sense enough to buy farms on Manhattan Island and never released—only leased—them, or it may be—as has been said during the past week of a gentleman in New York City—because "he was once a crack pitcher on a Harvard nine."

The statement which has often been made that the land on which the Roman Catholic Cathedral of New York stands was obtained from the city for a merely nominal sum is proved incorrect by the Registry of Deeds. The New York *Observer* is authority for the statement that the block near by the cathedral, which is worth some millions of dollars, on which the Catholic Orphan Asylum stands, was obtained from the city for a nominal consideration.

It must not be forgotten than many of those now out of work are comparatively well to do, have bank accounts and own property. As Dr. Bradford told his people the other day, one of the masons who recently worked on the enlargement of the Montclair church is said to be worth \$20,000, has large receipts from rentals, and probably could buy out his employer two or three times over. It does

not do to presume that all laboring men are poor.

Rev. Dr. Morgan Dix of Trinity Church, New York City, has joined the ranks of the pessimists. "The old paganism which was once gloriously defeated is again coming into power." "The church has lost her authority and fails to reach the masses." "The wonders of science have been applied by vicious men against religion with a viciousness that would make the devil himself envy." This is not true, and, if it were, it is very certain that the rigid, narrow ecclesiasticism of the school which Dr. Dix champions is not the cure-all.

Mr. Capen's proposed plan for purifying politics cannot too promptly be put into practice. A company met last week at a private residence in this city to learn the details of a plan for assisting the unemployed in a neighboring city. The principal speaker was the mayor of that city, who, in an unofficial capacity, was chairman of the relief committee. It was asked why employment of the men directly by the city would not cut the Gordian knot, and the mayor frankly confessed that in such an event the "political pull" would be far more potent in securing employment than the worthiness or need of the applicant.

An ominous looking circular, adorned with skull and crossbones, has been distributed freely about Boston. It is addressed, "To Union Men and Wage-earners." The injunction is to "Boycott —'s beer. It is scab made." This is not a temperance document, nor designed to militate against the drinking, in the abstract, of beer. But woe to the "union" man who drinks this particular brand! In this connection it may be interesting to note that, according to the Andover House Bulletin No. 2, of 1,200 brewery employés only forty are out of work, and eighteen of these are on a strike. But business depression along this line would be preferable under existing conditions.

To criticise trenchantly a man or his work and yet retain his friendship and respect is the supreme test of a Christian scholar or journalist. The recent death of Professor Tyndall recalls the fact, noted by Rev. Dr. R. W. Dale, that he was glad to write to Noah Porter, then president of Yale, who had crossed lances with the British scientist after one of his skeptical addresses, the following letter:

It [President Porter's critique] is, as it could not fail to be, the production of a gentleman—very different in this respect from other utterances directed to a similar end nearer home. It is severe, but its severity does not lessen the respect, or, if you will allow me to say it, the affection I have felt for you ever since I had the pleasure of meeting you at Yale.

The work of the American Missionary Association is widespread, touching the Chinese on the Pacific coast, the Eskimos in Alaska, the Indians of the West, the mountaineers and the negroes of the South. The largest and most important of these fields of labor is among the negroes. They were emancipated by Abraham Lincoln, but can only be prepared for their new life by Christian education. The Association, which has already done so much to lift the blacks, finds itself confronted with a debt of \$45,000. An appeal for a special collection is made, and, very fittingly, Feb. 11, the Sunday nearest the birthday of Abraham Lincoln, is named. The appeal will be found in another column, and we commend it warmly to the attention of conscientious business men, pastors and churches.

An illustration of the way in which religion helps to make men self-supporting and independent in times of great depression has just come to our knowledge in connection with one of the city missionary churches of Chicago. Surmising that there might be suffering among his people, the pastor had a

careful canvass made of his membership, about four hundred, and found to his surprise that only four of the number were in any need whatever. Instead of receiving help this church is ready to give help. In spite of the hard times the church has raised almost a thousand dollars more this year than last toward its current expenses and for improvements on its house of worship. Responsibilities develop self-respect and compel persons to be prudent in the expenditure of their earnings.

We are interested in noting the fact that Cardinal Gibbons, Messrs. Heber Newton, David Swing, John Hall, Edward Everett Hale, Samuel F. Smith, C. H. Parkhurst, E. Winchester Donald, Joseph Cook, Cyrus Bartol, Mrs. Lyman Abbott and Mrs. Margaret Bottome all contributed to the Christmas issues of secular newspapers last Sunday. This is an attractive list—one that but few of the religious weeklies can compete with. Are such men and women committed to this way of bringing the gospel news to a needy world? Editors of religious weeklies will await the answer with considerable interest. Does the sale of a man's opinions to a syndicate put him entirely in the power of the professional opinion vendor, so that the moral influence of time and place of publication may counteract the wholesome, intrinsic quality of the opinion sold?

The renewed efforts of Roman Catholics to secure a division of the school funds has brought out the fact that many of the Catholic laymen are opposed to such a division. Judge McSherry, a well-known jurist of Maryland and a Catholic, probably expresses the opinion of many who belong to his religious denomination when he says that to divert public funds to the support of denominational schools would be a breach of a public trust. He adds:

Ecclesiastics ought to be the last people in the world to advise or advocate the adoption of a scheme which depends for its success upon a misappropriation of public funds. And when it comes to the point that this is attempted it is time for every Catholic layman to raise his voice in vigorous protest. I believe the Catholic laymen of the country are almost a unit in opposition to this proposed interference with the school fund, and I feel an abiding conviction that they will never tolerate the diversion of a single dollar of the fund.

It ought, also, to be said that Cardinal Gibbons denies responsibility or sympathy with the movement in Maryland, and the Spelissy bill in New York State is repudiated by the vicar-general of the diocese of New York.

Dr. R. F. Horton of London is commonly thought of as a scholar and writer rather than as an evangelist, but in that rôle, too, he is developing remarkable gifts. He has recently held services at Plymouth, Eng., which had a noteworthy effect upon the town. His manner is simple and natural, devoid of all oratorical artifices, and persuasiveness is said to be the word which best describes his discourses, which emphasize the spiritual rather than the intellectual aspects of truth. The after meetings were made bright and joyous by the willing testimony of the converts. About a hundred persons came into the Christian life during the seven days of the mission. In view of his well-known utterances regarding the inspiration of the Scriptures, a good many persons were relieved and gratified to find how thoroughly he based his teachings on the Bible and how ceaselessly he exalted the Holy Spirit. The students of the theological college in Plymouth were so deeply stirred that they took a dinner bell and "cried" the meetings through the thickly populated districts. Those of us who had the privilege of hearing Mr. Horton preach in Boston last spring do not find it difficult to think of him

as displaying unusual ability as an evangelist.

#### CURRENT THOUGHT.

##### AT HOME.

A. L. Lewis, writing in the January *Scribner's* on The Place of the Exodus in the History of Egypt, gives the latest results of study of the monuments and papyri. He concludes: "The earliest date, therefore, at which the Egyptian history will permit the exodus to have taken place, even when full allowance is made for the time spent by the Jews in the wilderness and in conquering Palestine, would seem to be about 1430 B. C., while, if the shorter chronology be adopted, it could not have been much earlier than 1300."

Rev. Dr. A. T. Pierson, in the January *Missionary Review of the World*, says that "on the whole, humanitarianism, Unitarianism, Universalism and Romanism triumphed at the Parliament of Religions. . . . The creed that emphasizes universal brotherhood, human charity, almsdeeds and culture, passes by the atonement and holds to an ultimate salvation by evolution, can, of course, clasp hands with heathen priests, rationalists, free thinkers and idolaters."

Bishop Potter of New York writes to the *Churchman* from Constantinople, which he considers a city without a peer for beauty. Relative to the *Churchman's* editorial attitude toward Romanist attacks upon the public schools, he writes: "Our Republic set out, originally, upon the right path. It will be a colossal misfortune if she allows herself to be cajoled by any chicanery into a course which will ultimately imperil everything that is most precious to her. In this far-off land I find some foreigners who cannot distinguish between a South American and a North American State. We, who are happily free from the ignorance and superstition of the one, know what is the glorious liberty of the other. Let us not recklessly fling it away."

Herbert Welsh, writing in the *Indian Advocate* on The Church and the Indian Today, says: "Many uncalled-for and ill-advised removals in the Indian service under the present administration justify the assertion that it is controlled by spoils and not by reform principles. . . . This evil is a millstone about the neck of missionary work. It continues to exist only because of the indifference of Christian people to their duty to the State, and an apparent ignorance of the power that they possess in ample measure to suppress it and to put in its place a sound and sensible system for the management of Indian affairs. If they will observe the acts of each Indian administration while its record is being made, and will condemn such violations of duty as a master the deeds of an unfaithful steward, then, and only then, will the spoils system come to an end, and the great end for which the church and her missionaries have so long labored—the Christian education and civilization of the Indian—be accomplished."

Rev. Dr. Denis Wortman tells the Dutch Reformed constituency why it ought to support its denominational paper, the *Christian Intelligencer*. They are reasons that apply to all denominations and all worthy representative journals: "We require a religious paper in order to counteract the influence of some of our dailies; we need it to tell us of the great questions up before the public requiring vigilant watching and vigorous action; we need to have some public questions discussed from a religious standpoint; we need posting on the better type of literature for our households; we need to read some fresh, live articles bearing directly on the religious life; we need to have a weekly visitor come to our homes and make a pleasant visit and bring a savor of Christ; we need to have the requirements of Christian charity regularly and

wisely set before us; we need to know what is going on among our sister churches—items of revival, church improvements, ministerial settlements, religious conventions; we need to know beforehand of important demands from our various charities and of meetings to be held in various interests; we need to know what our pastors and churches and missions are doing; we need a channel of communication between the pastors and between the churches, and between pastors and churches, a channel by which men who have a word to say can have 'the ear of the churches.'"

#### STAFF CORRESPONDENCE.

##### FROM NEW YORK.

Christmas was the theme before the Congregational Club on Monday evening, President Marples in the chair. Rev. Dr. William Burnet Wright of Buffalo spoke of its origin and purpose and its customs. None who know him need be told how sympathetically he unfolded these, claiming that Christmas came to set the divine seal on gladness, to keep alive and uppermost the idea of God's love for man, and was observed by the early Christians to win back the young from the brilliant heathen festivals that were enticing them away from all that was good. Our fathers, outgrowing the idea that all pleasant things were of the evil one, adopted the festival as showing how Christ conquered the old gods. He retold the Christmas legends of the palm tree of Egypt favored of the sun worshipers, bringing good and lovely thoughts to all, and of the fir, the original Christmas tree—the tree of light. He traced back our childhood's games and customs to early times, and recalled the Yuletide games with legends of the holly and the plum pudding, and closed with a happy reference to Christ as the real Christmas Saint, rejoicing with us as we prepare our loving gifts in memory of the radiance and song of the first Christmas morning.

Amos Parker Wilder, Esq., of New York answered the question, How shall we celebrate the day? As a newspaper man he had spent many a Christmas writing articles on the tariff and the like, but he believed in and loved a real old-fashioned home Christmas, and meant never to outgrow that love. He hung up his stocking every time the day came round, and it was always filled, for he filled it himself. There was the big red apple and the other things to fill up, and he should always have it so. He believed, too, in Christmas wreaths, and praised the ladies who hang them in their windows in this world of trouble to cheer the passer-by. He did not find fault with the young people for wishing back the old "mistletoe" customs and privileges, but, most of all, this was children's day, and he pleaded strongly for them, fortifying his arguments for making Christmas a memorably joyful day for children by happy references to his own boyhood—its jolly Christmas dinners, its annual jackknife, and, later, the sleighride with "Bright-eyes" and "Golden curls"—such fun alive! And let everybody share in our joy. He approved of the new idea of making our own fare a little simpler, if we must, to divide the more liberally with those who have so near to nothing.

Rev. W. E. Barton's topic was Christmas in New England, where at first its celebration was discountenanced by the dignitaries as a relic of heathenism or Romanism and as a waste of time in feasting and playing

when people should be at work. And when the day began to be observed by Christmas sermons they were on such queer topics as this: Was Adam's View of the Trinity Metaphysical or Materialistic? The Forefathers in Plymouth began building their first house on Christmas Day—a house that held all that was dearest to them in church and state and every interest; it was the home of liberty. In the Mayflower was the birth of American liberty, but the log cabin was its cradle; and there must have been real Christmas song in the feast on that first Christmas Day in New England, when they gave us new reason to honor the day forever. How precious the gifts they brought in that first winter to the cradle of our country and to Christ's cradle in the world!

Christmas is also the theme on which the thought and action of New York men and women—especially the women—center just now. The holiday store keepers are all complaining that their sales have not for years been so few and small—great numbers of people being unable to afford their accustomed gifts, and many others giving to the poor and sick what they formerly spent on presents for those who did not need them. To one passing these stores they appear to be thronged, and he is to be pitied who tries to make a purchase inside. "O, yes," the clerks say, "there are plenty of comers and goers, but the most buy nothing, and few buy any but the cheapest goods."

There has seldom, if ever, been so much careful thought and planning for the relief of actual want. The churches and well-known helping organizations were never busier, and several new ones have lately started. The Industrial Alliance has, for two years or so, kept open in Bleecker Street a restaurant capable of furnishing 1,500 or 2,000 meals daily, really decent, nourishing, hot meals, which it gives for five cents each. One object is to keep hungry men from the rum shops, with their tempting "free lunch" to those who buy liquor. It claims to have already given over 100,000 meals, 30,000 lodgings, and found work for more than 500 poor men, and is planning for larger things.

In other parts of the city the benevolent are imitating this form of charity, furnishing meal tickets to friends of the poor for ten dollars a hundred, to be given to the deserving and needy. The plan is said to be saving some from actual starvation and it eases the conscience of the kind-hearted, who now give meal tickets instead of money, sure to be spent for liquor.

A memorial service for Rev. Dr. Deems was held on the evening of Dec. 15 in the Church of the Strangers, in whose pulpit and parish was wrought much of the best work of his busy and useful life. The large audience was led in devotional services by Chancellor MacCracken (Presbyterian), and Bishop Fowler (Methodist), Drs. Armitage (Baptist), Bradford (Congregational), and Abram S. Hewitt, Esq., for the business men, paid worthy tribute to the good man's memory. His son-in-law, M. J. Verderey, spoke of the doctor's domestic life. One of the doctor's own hymns, *For the Light Is at the End*, was sung with deep feeling. Dr. Bradford has been chosen to succeed Dr. Deems as president of the Institute of Christian Philosophy and conductor of its organ, *Christian Thought*, work which the two have shared for years—indeed, ever

since Dr. Deems started the institute and presided over its summer school.

There are two matters on which it seems very hard to keep the actual facts before the newspaper reading public. One is the success, or want of success, of the free church experiment, tried now for two years by the Madison Avenue Presbyterian Church, Dr. C. L. Thompson, pastor. To many, even of those friendly to the free church movement, that neighborhood of costly mansions occupied by rich families, within a few hundred feet of Dr. John Hall's church of millionaires, did not seem the best place for trying the experiment, and it has been understood that a section of the church, though consenting to the trial, were not over cordial in doing so. Once in a while, ever since, some paper comes out with the announcement, on the alleged authority of some member of the church, that the costly experiment is an utter failure and is shortly to be abandoned. The next day comes an article from another member, or from the pastor himself, denying *in toto* yesterday's statement, and affirming that the experiment is "an unqualified success" and there is no thought of abandoning it. It would seem as if the pastor ought to know whereof he affirms over his own signature. But it is four days since the latest story of failure appeared, and another may be confidently expected shortly, calling for renewed denial.

The other matter getting this battledoor and shuttlecock treatment is that of the Broadway Tabernacle church property. No one knows how many times the daily papers have had it sold, or on the verge of being sold, for a million dollars—sometimes giving the name of the purchaser and other interesting particulars. The board of trustees and other Tabernacle officials are getting tired of contradicting these statements, when their contradiction goes so little way toward stopping the story, but are relieved by the fact that no reiteration of it has been seen for nearly a fortnight. Meanwhile a no less genial brother than Dr. Rainsford of St. George's has given the Tabernacle people a sound threshing in the columns of the *Evening Post* for their treachery to the good cause in moving up town—a movement not made nor at present contemplated.

HUNTINGTON.

#### FROM WASHINGTON.

The holiday adjournment of Congress was taken amid a general outburst of bad temper on both sides of the House over the Hawaiian matter. At the last moment the chairman of the foreign affairs committee, Mr. McCreary, reported back to the House the resolutions of inquiry regarding Hawaii which had been referred to that committee, but in such an altered form that their own fathers could not have recognized them. As reported to the House, the resolutions simply express displeasure with the course of ex-Minister Stevens and utterly ignore the President's action and everything that has occurred since last March.

This is regarded on all hands as one of the "cheekiest" political maneuvers of recent times and it is also considered by most persons one of the most injudicious. It is said to have been done expressly by desire of the President, and it is certain that Mr. McCreary and other members of the committee were in consultation with the President

shortly before the report was made. At all events, the proceeding will not help the President, though it doubtless was intended to do so. It really seems to people here generally as if the administration had "lost its head" entirely in this Hawaiian business, and, either from obstinacy or bewilderment, is unable to see that every fresh step in its chosen pathway only makes a safe and honorable retreat more difficult.

The President's special message on the subject afforded his friends here only two items for congratulation, one being that it proved that he had not counseled force, and the other that his offer, which the queen refused, was in the interests of a friendly and peaceable settlement of the controversy in the islands. But the whole spirit of the message was so egotistical and autocratic, and it betrayed such an indifference to the wishes and rights of the people of this country, that almost all the Democrats, as well as all the Republicans, of course, have shown plainly that they disapprove the administration's Hawaiian policy as a whole and essentially, whatever may be thought of certain mitigating features. The Democrats are seriously disturbed about the matter. They fear that it may hurt the party even more than the tariff and silver agitation, and they are exceedingly displeased with the President for leading them into such an unnecessary predicament. They are obliged either to support him and his unpopular policy, or else to break with him and go through another ordeal of Andy Johnsonism in the hope of retaining popular favor. The conduct of the foreign affairs committee on the last day of the December session would indicate that the party leaders have decided in desperation that they must support the President. If that is their decision the general belief in Washington is that it will have to be speedily reconsidered and abandoned or the party will complete its ruin and go to pieces, for nothing is clearer to the perception of the average political observer hereabout than the almost absolutely unanimous popular disapprobation of the scheme to restore Queen Lilioukalani.

As expected and predicted, nothing was done this month in regard to the new tariff except to file the majority and minority reports thereon. These reports are rather uninteresting, especially to those who have been called upon to peruse tariff arguments for several consecutive years, because the documents have a discouraging resemblance to innumerable speeches and editorials which have shed light on previous campaigns for and against reform.

Far more interesting and important is the report of the Secretary of the Treasury, Mr. Carlisle, which is considered here by leading men of all political stripes as an unusually able document and one of the best of its class in recent years, so far as its purely financial features are concerned. With the exception of the Secretary's half-hearted approval of a coinage of the seigniorage and a limited-income tax—apparently inserted so as to imply an agreement with the President on that topic—the report is favorably regarded by most of our public men here who are in sympathy with sound financial ideas and systems. Especially approved is Mr. Carlisle's plea and argument for a new bond issue. Although this is declared by the best financial authorities of both parties

in Congress to be the most sensible, most feasible and most efficacious expedient in the present emergency, it is certain that a new bond issue would be bitterly opposed by many, probably a majority, of the Democratic representatives and senators. It is thought probable, however, that such an issue will be formally proposed in accordance with Mr. Carlisle's recommendation, and that the necessities of the situation will finally force Congress to legalize it, or something equivalent.

The prognostications in regard to the final form of the new tariff and internal revenue bill might as well be discontinued until after the holidays, as nothing further will be done about the matter this year. It is generally believed, however, that the bill will finally embrace an income tax of some nature and provide for a considerable increase in a number of internal revenue taxes. The prospects for a lively fight on this tariff matter, as well as on Hawaii, new bonds, the State bank tax, pensions and some other subjects are decidedly brilliant.

Senator Mitchell of Oregon is interesting himself in a revival of the Torrey-Oates bankruptcy bill and is quite sanguine of success, notwithstanding the defeat of the bill in the House. There is no doubt that the general demand for some legislation of this nature is appreciated by the majority in both houses, and it is quite probable that a national bankruptcy bill, either a modified Torrey bill or an entirely new one, like the Bailey bill, which shuts out involuntary bankruptcy, will become a law within the next year or two.

The long delay in the Senate over the nominations of Judge Hornblower and Mr. Preston, for Supreme Court justice and director of the mint, respectively, has caused considerable unfavorable comment. It is fully understood that the opposition to both these gentlemen is entirely of the "ward politics" order and partakes largely of the spirit of malice and revenge, and the wonder is that the few who are actively interested in defeating confirmation could have fought it off as long as they have. There appears to be no reason to doubt the final acceptance of the nominations by the Senate.

To the great delight of the respectable portion of the community, the "winter racing" gang came to grief after three days' "sport," owing to the action of District-Attorney Birney, who threatened to arrest the bookmakers if they plied their trade another day. There is some doubt as to the application of the district law in this case, and if arrests had been made a "test" would have been the result. The lessee of the race track loudly proclaimed his intention of standing this test, but thus far he has not done so, and the track gamblers evidently fear that they would get the worst of it in a legal encounter. They are still here, however, and the danger is not over yet.

Time flies, and even now the year 1893, bringing with it the completion of the new Congressional Library Building, which formerly seemed so unapproachably and despairingly distant, is within the range of a moderately expectant vision. This noble work is one of the glories of the decade and of the republic, and every one will hope that its persevering promoters, Senators Morrill and Voorhees and Librarian Spoff-

ford, may live to see the fruition of their hopes and labors.

Dec. 28.

C. S. E.

#### FROM THE INTERIOR.

For two weeks the Congregational ministers of Chicago and vicinity have listened to reports concerning the need among the poor, and have carefully considered the measures proposed to meet that need. The saddest feature is the condition of women and children. Little has been done to help them. Men who push themselves into notice and clamor for assistance are more or less successful in obtaining it. The women remain quietly at home, shrink from making their wants known and it is feared are really suffering from lack of the necessities of life. While it is proposed to do no less for men, it is proposed in addition to see what can be done for women and those dependent upon them. Through the central committee of fifty, of which mention has already been made, and various sub-committees, which cover every part of the wide field of practical benevolence, it is hoped that the churches, through their different departments of work and by the aid of volunteer visitors, will be able to ascertain the exact measure of existing distress and open the way for at once relieving it.

As the result of a most admirable and timely sermon by Dr. Noble last Sunday morning a committee of ten was chosen, representing the Union Park Church in every part of its extensive work, to see that no family which in any way can be said to belong to its parish fails to receive needful assistance. The Third Presbyterian Church, Dr. Withrow's, has its committee of deacons, and is determined that none for whom it is responsible shall suffer. This is the purpose of all the churches, and the hope is that not a few who have been estranged from the churches or are indifferent to them may be won back to Christian lives, and that something also may be done to bridge or close up the gap which it is so persistently asserted exists between the churches and the poor. Meanwhile, as we study the situation, its seriousness increases. It is impossible to decide with anything like accuracy how many men are out of work, or the number of families which must be helped or their members thrown into the streets and left to starve or beg. One pastor, who has a visiting list of 1,600 families, every one of which was self-supporting a year ago, declares that at least one-fourth of them need help now. Of 400 families living not far from Jackson Park, trustworthy reports indicate distress, present or prospective, on the part of ninety per cent. of them.

We have known nothing like the present state of things since the great fire of 1871, when we were receiving the charity of the world. Today we are being tested again. Our citizens have shown themselves equal to the emergencies of the fair; we believe they will not be found wanting in these emergencies of poverty. Without passing any resolutions, recommending any special lines of policy, our ministers have concluded that it is best for them to aid the distressed through their churches, and such other channels of benevolence as are open to them, and through their outlook committees endeavor to prevent any worthy person from suffering from cold, lack of shelter,

clothing or food. Meanwhile statistics will be carefully gathered and the causes of the present distress and its possible avoidance in the future thoroughly considered. Reports indicate that since the purpose of those who dispense charity to demand from all able-bodied persons three hours' labor in cleaning the streets in payment for lodging, supper and breakfast has been made known, the number of hungry men has very much diminished! This does not prove that the need is less serious than we had supposed, but that tramps from other cities have found their way hither and that they do not relish the idea of giving an equivalent in hard work for everything they receive.

Mr. Stead still remains with us. He confesses to a fascination for the city which keeps him here in spite of himself. He has given us advice which not all care to take, yet it must be admitted that its spirit has been good, rather than bad. If, instead of having a banquet at the Grand Pacific the evening before the election, the members of our churches had interested themselves, as they would have done in England, according to Mr. Stead, in seeing that those entitled to vote the coming day were sure to be in their places, the result of the election might have been, one may safely say would have been, different. Indeed, few doubt even now that Mr. Swift has been fairly chosen mayor. Proofs of fraud, repeating, doctoring returns, preventing Republicans from voting, are said to be abundant, but that any effort will be made to prevent the Democratic candidate, who wins by the small majority of 1,150 in a vote of 225,000, from being inaugurated is not seriously entertained.

A great victory has been won in spite of defeat. The majority for Mr. Cleveland has been reduced from 36,000 to a little more than 1,000 and that of 20,000 or thereabouts for Carter Harrison to the figures named above. True, it is extremely unfortunate that a man without any experience in city affairs whatever, a man whose reputation for honesty has not always been above suspicion, a Roman Catholic and a known friend of the "gang," should be intrusted with the government of this city. The management of the dead mayor left it in debt over a million dollars. It has been found that pay rolls were stuffed, that the names of men in their graves were upon them, that dishonest methods were in vogue in many departments. The new mayor may prove to be better than his reputation, he should not be condemned without a trial, but there is no good reason for imagining that any such changes as had been hoped for under the administration of Mr. Swift will take place in his administration. There is not a little indignation here at the reported interest taken in Washington over the result of this election. It indicates that hereafter the State will be Republican.

The Newberry Library has received another gift of books. They are medical works from the library of Dr. S. Enn, who has procured them at large expense and with much trouble. Some volumes in the collection, reports Dr. Poole, the librarian, would bring \$1,000 each in open market. With this addition to its previous collections, the Newberry now has one of the best medical libraries in the United States outside of Washington.

We congratulate the church in Muscatine,

of which Dr. A. B. Robbins has been pastor for nearly fifty years and which for the last two or three years has been ably served by Rev. F. T. Lee, on securing, without the break of a single Sabbath, so wise and successful a pastor as Rev. W. E. Brooks, till within a few weeks pastor of the Covenant Church of this city. This church has called, with the understanding that he will accept, Mr. J. W. Fifield, a recent graduate of the seminary.

Our Congregational Club held its first regular meeting for the season Monday evening at the Grand Pacific Hotel. The previous meeting was held in Columbus Hall, as cold and cheerless a place as can be imagined, and, though its results were favorable for the seminary in whose interests it was held, it cannot be said that it was a comfortable place in which to be. In the hotel everything was charming. It was ladies' night and they were present in goodly numbers. President Scott was in the chair. The address of the evening by Rev. E. P. Parker, D. D., of Hartford was on the gentler aspects of Puritan Life and Character. It was a masterly presentation of a side of the old Puritan life which has been too often overlooked. The analysis was keen, the wit genuine and abundant, the style charming, the delivery forceful and eloquent. The address gave universal satisfaction and elicited frequent applause. It was an address which ought to go into history as a study of a neglected side of Puritan life. On Sunday the Leavitt Street Church had the privilege of hearing Dr. Parker preach. His many friends here trust that his visits to us will be more frequent in the future than they have been in the past.

Reports from our New West schools are encouraging. Never were they more needed and never were they doing better service. If the beneficiaries of the American Education Society, under whose auspices these schools are now sustained, fail to receive the customary grants, or if the colleges whose endowments this society is so earnestly seeking to increase do not immediately receive what they ask for, it will not be from any failure on the part of the men in the Western office to do their duty. No better representation of the work of the associated societies could be made than that which Field Secretary Herrick makes in our churches and to the gatherings of the ministers and churches to which he has access. Managers of benevolent societies must remember that this year our field has been swept clean by agents of the seminary in the hope, happily realized, of meeting the conditions upon which its endowment has been so largely increased. We are also suffering from hard times. Faithful servants are not to be scored because they do not accomplish the impossible.

The two volumes containing a report of the Parliament of Religions have appeared, and will be given to subscribers as rapidly as possible. A glance over their contents will revive the memory of the intellectual feasts of those wonderful days in which the parliament was in session. Let no one who has access to these volumes fail to run them over with thoroughness enough to catch their spirit and come into touch with that yearning desire which is everywhere felt after a solid foundation for true religious

unity. The volumes will themselves show that there can be no other basis for unity than that afforded in the religion of the Lord Jesus Christ.

Chicago, Dec. 23.

FRANKLIN.

FROM JAPAN.

There are times when even the most inefficient missionary finds his hands full helping to make history rather than record it. Such a season is the present in this section of Japan. With a disastrous flood sweeping over the *Ken*, destroying hundreds of lives, thousands of houses and millions of property, there has been opportunity enough for extra service.

Okayama *Ken* is quite a little larger than the State of Delaware, but with a population of over 1,000,000. More than 102,000 of its people had to be fed by charity on Sunday, Oct. 15, and some 57,000 were unable to care for themselves for several days. The local Christians first assisted their needy brethren, and then plunged into the general relief work. Several of the leaders made themselves sick by overwork and exposure. Mr. Ishii and his helpers, with the older orphans, marched into the flooded district every morning for ten days, and worked pluckily digging away the mud. Shovels and baskets were their weapons of prose, flags and bugles those of poetry. By this combination they turned work into play, and created quite a sensation. Some \$550 have been collected in the country for this Christian relief work. The worst of the calamity is over, as the new rice, of which there is an ample crop, is now harvested, but thousands of people are still homeless and there is call for winter clothing. Not for many years has Japan experienced so much wet weather during these usually delightful fall months.

Aside from immediate aid to the distressed, the whole population is aroused over the question how to prevent such calamities in the future. All sorts of schemes are proposed. A meeting is to be held here tomorrow in a large Buddhist temple to discuss ways and means. One is impressed anew by all this with the solidarity of the people. When they move, they move all together.

This same characteristic appears in the all but unanimous condemnation by Christians and non-Christians, private parties and the government alike, of Mr. Tamura's inoffensive little book, *The Japanese Bride*. It was a mistake for him to have written the book at this time, knowing his people and knowing the times as well as he ought to have done. The book may possibly give a wrong impression abroad on one or two points, but it is difficult for a westerner to see why the whole nation should have risen up as one man to condemn the work. A westerner would have viewed it as the opinion of a single writer, worthy to take its place on its own merits along with all other statements that have been, or may be, published on the same subject. Not so the Japanese. To his mind the nation is disgraced by this one book and the nation must disown it. Count Inoue, minister of home affairs, has suppressed the Japanese translation of the work, and various presbyteries (Mr. Tamura is a Presbyterian clergyman) and other bodies have formally asked Mr. Tamura to rewrite his book or

withdraw from the ministry. The complaint is not so much against individual statements in the book as against its whole tone. Thus far he refuses to yield to the request of his brethren.

Rev. J. T. Yokol of Tokyo, well known in America as one of the foremost Christian writers and preachers in Japan, is about to be elevated to the peerage with the rank of baron, in consideration of services rendered to the country by his deceased father. He will go abroad soon for further study.

A new missionary magazine, the *Japan Evangelist*, prepared especially for circulation in America and England, has just appeared. Its editor-in-chief is Rev. W. E. Hoy, a United States Reformed Church missionary at Sendai, Japan. It is handsomely prepared, contains two full-page auto-type illustrations, and its sixty pages are filled with interesting information about Japan. A unique feature of this new venture is that a large part of its writing is done by Japanese. The magazine thus serves the double purpose of spreading information abroad and aiding worthy students in Japan to gain an education. I commend it to the attention of all lovers of missions.

In preparation for the session of the National Diet, convening Nov. 25, and in response to public opinion, the government recently effected a large number of internal reforms mainly affecting the number and duties of officials. Large reductions have thus been effected. The present cabinet is stronger with the people than any preceding one, but there are plenty of opposition politicians. Agitation on the questions of treaty revision and mixed residence in the interior continues unabated. It is refreshing to note the refusal of the great liberal party to yield to the popular clamor and pronounce against mixed residence. The Japanese have no occasion to be afraid of a free competition with foreigners under Japanese law. It is pusillanimous for them now to attempt to shut up the country against the very limited number of traders, teachers and missionaries who might be tempted here by the opening of the interior. There is only one right course to pursue. The nations of the West must do justice to Japan and admit her to their favored circle.

On the other hand, Japan must keep faith with her virtual pledges of the past forty years, and grant to others what she now properly asks of them. That she will do this I have no shadow of doubt, but the present transition period is a bitter one in taste. Foreigners are insulted more and more, and except in certain Christian circles there is an increasing sensitiveness between the races, a feeling of repugnance toward outsiders that is sad to see. It is a time when Christian missionaries and their supporters should be ready to yield everything save principle for the sake of peace. It is a time for prayer, pluck and patience.

It is needless to say that the Japan mission is gratified at the decisions of the Worcester meeting. Now that there has come peace with honor, let there follow progress with heroism. What is needed next is an abundance of metal in both men and money. God bless the American Board and all who love it for its past, and believe in it for its future.

Okayama, Nov. 11. J. H. PETTEE.

## The Influence of the Parliament of Religions Upon Missions.

By Rev. Robert A. Hume, Missionary of the American Board.

What will be the effect of the Parliament of Religions on the three factors in missions, viz., the home churches, the missionaries, the non-Christian peoples who will hear from the parliament? That will depend upon their discrimination. The World's Fair idea was to invite all the nations to send to Chicago their best in any department whatever. That idea in its fullness properly led to an invitation to the nations to send the very best they had to say or to show in their religions, in the faith that such a course would be as helpful in the spiritual sphere as in the material and intellectual sphere.

Probably no one who saw, for example, the magnificent display of pottery from England, Austria and Germany in the Liberal Arts Building was so undiscriminating as to imagine that the ordinary people in those countries had such potteries in their homes, that the mass of people in England eat from plates of Royal Worcester ware. Few can have fancied that the articles of delicate carving in sandalwood which were shown in the East Indian section are representative of what the average Hindu has in his home. As a matter of fact, perhaps one out of 25,000 may have such articles in his house.

Similar discrimination is necessary in considering the religious exhibit of the nations as made in the Parliament of Religions. They were asked to make, and did make, a statement of their best religious ideas. But that does not show what ratio of the peoples of those countries hold or live by those ideas any more than a selection of the best religious thoughts of Marcus Aurelius or of Seneca represents the religious condition of the Roman Empire at the beginning of the Christian era. Nevertheless, even from the missionary standpoint, it is well to quote from Marcus Aurelius. Similarly it is well to hear the best that any representative of non-Christian religions has to say.

Some of the religious books of India warrant Hindus to speak of the Fatherhood of God and the brotherhood of man. Nevertheless, it is unquestionable that practically in every one of the tens of thousands of temples in India there is an idol, which is the characteristic thing in those temples, the chief thing there to remind the worshiper of God, and that in regard to the relation of man and man in India caste is the one characteristic, controlling thing, and that instead of leading men to think of others as brothers with whom to become more and more intimate the characteristic of caste is the separating of man from man and preventing brotherliness. But it was not the controlling idea of the parliament to show the weaknesses of the non-Christian religions. The Parliament of Religions did not undertake to show *all* the facts about any religion, nor could it supply discrimination to those who seek to learn from it, any more than the rest of the great exposition did.

But in one point the parliament went beyond the ideal of the rest of the exposition. All visible but unspeaking exhibits could say nothing about the defects of their own countries. But the parliament allowed any

representatives of any religion to speak most freely of the weaknesses of the followers of their own religion and of their own countries. It did not encourage nor receive kindly criticisms on non-Christian religions by representatives of Christianity unless these were made in a sympathetic spirit. This was probably due in part to the fact that Christians were hosts and non-Christians were guests. But the main thing which Christians sought at the parliament was to find out the weaknesses of Christendom, and to point out in all their baseness all departures from the real spirit of Christ in the doctrines or methods of the churches, while the representatives of the non-Christian religions made very, very few allusions to the weaknesses of non-Christendom or to the failure of the adherents of those religions to live up to the better teachings of their religions. The controlling idea of the parliament did not require those representatives to do this and they refrained from doing it, and others were practically barred from doing much of it.

So far as people at home are stimulated to missionary activity by seeing only the worst side of non-Christendom, and so far as these people infer from what was said in the parliament that the non-Christian religions are only what their representatives described, and that the fruits of those religions are at least approximately what might naturally follow from the best teachings of those religions, missionary activity will be lessened in the home churches. But this will be for lack of discrimination.

But one undoubted and most prominent impression made by the parliament was that God is greater than most of us have understood, and that He always has been and is in vital connection with all His human children. This impression was largely due to the considerable amount of spiritual truth reported from the non-Christian religions. But coupled with this was the distinct impression on many that in Christ and through Christ and the Holy Spirit men get and can get two things which they get but vaguely and feebly from other religions, viz.: (1) an understanding of how God feels about men's sins, i. e., of God as suffering for the sins of men; and (2) power to live more closely up to the truth which they know, i. e., the power of the Christian motive, i. e., the power of Christ living in men. A lofty conception of God and the impulse of a great motive are, after all, the chief things which stimulate men to missionary activity. Therefore because the Parliament of Religions stimulated these two things it will help the cause of missions at home.

The Parliament of Religions ought to be and can hardly help being only an advantage to missionaries themselves, so far as they inform themselves about it. First, it will help them to see more than many of them have seen, that all the truth that there is in non-Christian religions is from God Himself, and it ought to encourage them to realize that God is in living relations with all peoples and so is preparing them to receive the fuller revelation of Himself as in Christ,

when Christ is presented to those peoples; secondly, it ought to help missionaries to dwell more on this truth already known as a prophecy of 'the fuller truth in Christ and as finding its fullness in Him, rather than to dwell so much as some of them have on the defects of the non-Christian religions.

In regard to the third factor, viz., the non-Christian peoples who will hear of the Parliament of Religions, the effect will depend on the discrimination of the representatives of those religions at the parliament. If any of them are more impressed by what they heard at the parliament about the weaknesses in Christendom and the mistakes of the churches than by the constant reiteration of the supreme fact that Christ and His teachings and help are Christianity, and that in their own religions there is no Christ or Holy Spirit, then they will report this to their own peoples and so far the influence will be to make those people give less attention to the missionary.

If they are discriminating enough to see that the weaknesses of Christendom and the mistakes of the churches are due to the lack of Christianity, while all the excellencies and power of Christendom are due to the true Christianity of Christ, if they are discriminating enough to see, and courageous enough in their own lands to say, that the best thing for their countrymen is to accept the fullest presentation of all truth which can anywhere be found, then the parliament will help missions in this third factor.

Certainly, several of the representatives of non-Christian religions plainly asked at the parliament that many Christian missionaries should be sent to their lands, though they rightly asked that only such be sent as are largely imbued with the Spirit of Christ. They may not mean that these missionaries are needed to do all that missions have in mind, but they know and say, privately and publicly, that none but Christian missionaries do go or will go to their lands to live and die, not for personal advantage but for what they believe to be the good of those peoples, that the higher castes and classes of those lands cannot and do not work for the elevation of their lower castes and classes, and that all earnest missionary work, for these lower classes at least, is decidedly for the good of those classes.

This fact alone shows how superior the motive power of Christianity is, and hence shows the matchless worth of Christ. So far as Christ was truly and wisely set forth in the Parliament of Religions, and so far as His power in Christendom is brought to the minds and hearts of the non-Christian representatives who are our guests, so far the missionary cause is and will be promoted in their lives and will hereafter be promoted in the lives of their countrymen.

There can be no doubt that excessive novel reading has an effect upon the moral and religious life analogous to that of excessive drinking. It weakens the moral fiber, makes the will irresolute, destroys self-restraint, renders impossible many of the nobler virtues.—R. W. Dale.

## THE PUBLIC SCHOOLS AND THE "FARIBAULT PLAN."

BY REV. CHARLES L. WELLS.

To realize their full advantage our public schools should be limited to no caste, sect or condition, but should be the common training and developing power of all. One of the greatest obstacles to the carrying out of this idea is the parochial school system of the Roman Catholic Church. The attempt is made to educate the children of our Roman Catholic fellow-citizens apart from all other children by methods differing widely from those of our public schools, in general inferior to them, and tending toward exclusiveness and sectarianism. Such training is neither broadening nor patriotic.

It must be borne in mind, however, that the Roman Catholics are our fellow-citizens, and their children the future voters and molders of our common country. Any attempt, therefore, to remove this obstacle and to bring about the union of these two classes under the same system of public instruction should be hailed with delight and regarded with deep interest. Attempts have been made in several places, but one of special importance has been in operation for two years in Faribault, Minn., and has only recently come to a conclusion.

For several reasons this was a peculiarly favorable place for such an experiment. It is a western city where old traditional prejudices are less strong and binding, where united public spirit is stronger, and where matters of public concern are acted upon with more enterprise and with greater freedom than in older Eastern cities. Again, Faribault would take a high rank anywhere as an educational center, having three State educational institutions, one for deaf and dumb, one for blind and one for feeble minded, also three large schools under Bishop Whipple, belonging to the Episcopal Church, one a military training school for 200 boys, another a boarding school for 100 girls, and the other a theological school for thirty or forty young men.

Faribault itself is a picturesque and prosperous city of about seven thousand inhabitants, sixty miles south of the "Twin" cities, St. Paul and Minneapolis. Furthermore, the Roman Catholic population of Minnesota is under the supervision and influence of one of the largest hearted, most liberal-minded, truest American prelates of the Roman church—Archbishop Ireland.

It is hardly surprising, then, to learn that about two years ago, in August, 1891, just before the public schools were to open, Father Conry, the Roman Catholic priest, voluntarily went to the Faribault board of education and made a verbal offer to hand over unconditionally to their use his parochial school building, in order to have the school brought into the public school system. Being asked to put his proposition in writing he did so, and the following are the most important quotations from that letter:

As an American, interested in obtaining for the future citizens of the republic the greatest advantages consistent with the common good, I beg leave to comply with your request, and again submit the proposition: that the children . . . may receive the benefits that result from an American training in all that the term implies. That these children may thus receive in their civic training a perfect preparation for the duties and responsibilities of American citizenship . . . and that our custodians of the public schools may receive from state and county appropriations an additional

*per capita* tax, which the commonwealth wishes them to receive, and which at present they fail to receive because of the maintenance of separate schools. I herewith subjoin the proposition: in consideration of \$1 I agree to place under the management and control of the board of education of the city of Faribault the school building and all its equipments, at present known as the parish school of the Immaculate Conception Church, with the grounds upon which the school building is located, the same to be used by said board for educational purposes under such conditions as that board may determine to be for the best interests of all concerned.

This proposition was accepted in the spirit of loyalty, integrity and sincerity in which it was undoubtedly made. The board consisted of two prominent lawyers, an active business man, the editor of the leading newspaper of the city and a Congregationalist minister, not in a parish but engaged in educational work. After the transfer had been completed, Father Conry said that he would be pleased to have the teachers who had been employed in his school retained if upon examination they were found competent. This was satisfactory to the board, and the teachers were engaged on the same conditions that applied to all the city teachers. Belonging to an order of sisters, they continued to wear the nun's dress, but they were relieved altogether from giving religious instruction during their connection with the public school work. Neither before nor after school hours was the building used for religious purposes; it was unreservedly handed over to the board to be used solely for public school purposes, and all religious emblems and pictures even were removed, except a picture of Jesus as the Good Shepherd. The books and methods used were those of the other public schools. The children numbered about one hundred and fifty, with three teachers. The work of these teachers was confined exclusively to the schoolroom, and while perhaps they might have done some church work outside, as other teachers were in the habit of doing, they refrained in order to avoid criticism. Visits paid to the school showed a high degree of earnestness and proficiency.

As the teaching went on the general system of grading was carried out and some thirty or forty of the scholars were removed to other buildings in other parts of the city. There never have been any ward lines in Faribault school work, the schools being graded according to advancement, and children are scattered about the city according to their grade, going from one part to another as directed by the superintendent and board. Fully three hundred Catholic children were already in attendance at the several public schools of the city outside of the former parochial school building. One of the brightest women teachers of the State, and a Protestant, directed the schools in the parochial building. Thus the parochial school ceased to exist, and all the teachers and scholars, together with the building and grounds, were absolutely under control of the board.

This was undoubtedly a great gain on all sides. The Catholics were freed from the expense of conducting their school, and an even better education was assured to their children under the public school system; their teachers, if competent, were retained in the service. On the other hand, the unity of the educational work in the city was secured and the State and county appro-

priations were increased, but these were the least of the advantages. Children of both Catholic and Protestant parents were brought together under one system and followed the same course of study. Teachers were united in a common work, and, meeting together, were led to know and to respect each other. A common training leads to the realization of a common citizenship. The divisions and hostility between Catholics and Protestants have been rightly deplored as a danger to the State, and any movement like this tending to heal those divisions should be welcomed by every true, patriotic citizen.

Furthermore, as most plainly appears when the true facts are known, the concessions were almost all on the side of the Catholics, they having abandoned their religious exercises and instruction in the school building, or by the teachers at any time whatsoever, and giving up also their own course of study, using books recommended by a Protestant board. No concessions were promised by the board; all that was done was to admit three Catholic sisters as teachers, who had been found competent and qualified, and to allow them to wear their customary dress, as would have been allowed to a Quaker or any other.

It would seem as if more favorable conditions for solving the vexed problem of the relations of the parochial and public schools could hardly be conceived. But prejudice, narrowness and suspicion could not be at once allayed, and mutterings and questionings soon arose. Some of the strict Catholics thought that too much had been yielded and some of the timid Protestants feared underhanded machinations and treachery. Criticism was rife and, unfortunately, the Ministerial Association of Minneapolis committed itself to an adverse judgment without having made a full and fair investigation, thus drawing unfavorable attention to it from the outside.

The work done in the school, however, met with the approval of all the members of the board, the children were being distributed in the various grades through the city, and all distinctions were being eliminated. At the opening of the present school year it was deemed advisable by the board to put two Protestant teachers in the building in order that Protestant children might be sent there without difficulty on religious grounds. To this Father Conry objected, although the board had never bound itself in any way to do aught save conduct a school in the building. Everything was done pleasantly, but it was a matter of regret to all, many of the lay Catholics being sorry that objection was made to the action of the board. The lease of the building was annulled in consequence. The work had been greatly and persistently misunderstood, and not only the board but Father Conry had been subjected to much unjust and unfavorable criticism.

The above account is given from personal knowledge gained by a residence in the city during the first year of the experiment, and from authoritative statements made by members of the board. In conclusion it may be permitted to quote from a personal letter recently received from one of the board:

The board has hired other buildings and a parochial school has been opened in the par-

ish building. There are about one hundred pupils in the parochial school, while several hundred Catholic children still attend the public schools. I think some good has been done here by giving Catholic children and parents a taste of the schools. They will return reluctantly to the parochial system, and the ban for not doing so has been, at least temporarily, removed by the Pope. The board has yielded nothing and lost nothing as affecting the public schools. I believe that much more would have been accomplished but for the meddling of outsiders, both Protestant and Catholic, each of whom feared the other was securing an advantage.

#### IN PRAISE OF WINTER.

BY ANNIE SAWYER DOWNS.

"It was summer and now again it is winter. Nature loves this rhyme so well that she never tires of repeating it. So sweet and wholesome is the winter, so simple and moderate, so satisfactory and perfect, that her children will never weary of it."

Looking on this December day from the top of Andover Hill, the snow, as far as the eye can reach, stretches white and shining, the distant mountains gleam like polished silver, while the sun is more dazzlingly bright than that of midsummer and the sky of a stainless blue.

The near foreground is noticeable for its low tones, soft, subdued and harmonious. Fine, straw-colored grasses rise above the crusted snow, the stones are green and gray with mosses and lichens in endless variety of shade, the bark of the leafless trees either a gray white or so dark that it appears almost black, and there are many tall green spruces and a few stag-horn sumacs, whose tops are surmounted by heavy masses of reddish fruit.

A couple of chickadees are pecking at a frozen apple, and in the tall theological elms is heard the tap, tap of a hungry wood-pecker. A flock of crows hover over the barnyard of an adjacent farmhouse, and a passing boy says the severe cold of a few nights ago drove a little white owl into its woodshed, but that he was scared off by blue jays, "who are," the boy adds, "awful mean birds."

Turning westward toward a thicket of shrub oaks, whose leaves are still brown, firm and sound, traces are everywhere seen of field mice, not only in their little tracks, but in the mark of their sharp teeth on shrub and tree. The pleasure afforded by the suggestion of life is tempered by regret, for mice always girdle a tree instead of gnawing the bark here and there.

The thicket of shrub oaks sheltering from a brisk north wind, opportunity is afforded to note the difference between its foreground and that of the hill just left. Wherever there is a hollow in the rocky field around it looks as if it was filled with brilliants, so dazzling is the thin shroud of ice upon its bottom and sides, and the leather-like leaves of the cassandra, as it stands in close patches in wet spots, are fringed with the finest frost work. Tall bushes of what, perhaps, are thimbleberries, rise out of deep snow drifted against a stone wall, and are so rich in their warm crimson color that you half think you have lost your senses, that it is really July, not December,

"Cheep, cheep, cheep," says a tree sparrow, lighting on the tallest thimbleberry bush, "don't be foolish—should I be here alone if it was July?" "Chip, chip, chip," chatters a presuming, striped squirrel, rustling the dry oak leaves and seizing a brown,

plump acorn; "if winter is good enough for me it is for you!"

Still further westward, to a pine wood where the ground is thickly carpeted with ground pine, which is everywhere disturbed in its rich growth by the eager hands of the parish children who this week are gathering the Christmas evergreens—here every voice is hushed, we say, but, hist! what is that?

"Drum, drum, drum," an ardent partridge still seeking his familiar trysting place, and "clump, clump, clump," a shy rabbit whose curiosity has overcome his fears. Then a flock of little birds lighted on the shriveled stalks of tall golden rod and eagerly began picking the seeds from their feathery tops. Stooping to study the sulphur colored lichens upon the decaying rails of an aged, broken-down fence, I heard the "honk, honk" of wild geese over my head. Catching sight of the rear guard only of the flock, and murmuring "belated birds," something made me look up again, to see a rather vicious visaged hawk in the top of a tall white pine.

He was evidently disappointed that I was not a fat chicken or hen and did not descend to change his outlook for my presence. My neighbor Allan has killed foxes in this wood within a week, and I fancied I heard even then the cry and yelp of his hounds. St. Hubert forbid that I catch even a glimpse of Sir Reynard, be he gray or red, for I shall certainly do my best to turn his pursuers from his track!

Upon the further side of the pine wood is a deep, solitary pond. It lies at the base of rocky cliffs, and its water, which ten days ago trembled at every passing breeze, is now solid. I creep close under Rattlesnake Ridge and to the very edge of a rude dam, happy that I have accomplished a feat impossible in summer. The marshy banks of this pond were once the favorite haunts of the muskrat, and I saw several box traps, baited with pieces of apple and turnip, as if hunters sought them there even now. I hope intelligence may be conveyed to the muskrats that an unexpected visitor carefully sprung every one of those box traps before turning homeward.

Then to the smooth, white highway leading back to the town, fenced by old stone walls, bordered by alders, birches, poplars and willows, still lonely, still unvexed by the marring hand of selectman or road commissioner, it is beautiful enough to be the way to the earthly paradise.

Upon the tops of the crumbling walls and encircling many of the tallest trees were huge stems of the poison ivy. These stems, so large as almost to look like trunks, were thickly set with heavy clusters of uncanny white fruit, which is not, so far as I know, the food of any bird. It is, however, striking as its stretches out what from the ground look like dead men's fingers to the passers-by.

Behind a wall where I was examining a cluster of this fruit I found several vigorous plants of *poke*, or garget. The berries were still very rich in color, and the luscious looking stems stood out round and red against the heaped-up snow.

Talk of cheerless winter! Winter, with its red mornings, its dazzling noons, its radiant sunsets, saffron twilights and the ineffable magnificence of its circling moon.

Rather joyous winter, delightful winter, exhilarating winter, satisfying youth and age with its variety and beauty.

#### THE FULTON STREET PRAYER MEETING.

On the 23d of September, 1857, Mr. J. C. Lanphier, a devoted Christian, forty-eight years of age, who had been engaged in active mercantile business, was for the love of it doing city mission work for the North Reformed Dutch Church. Moved by sympathy for business men suffering under the losses and trials of that disastrous year, he was led to organize what has since become known all over our country and largely through the Christian world as the Fulton Street Noonday Prayer Meeting. It was intended to give merchants, mechanics, clerks, strangers and business men generally an opportunity to stop and call upon God amid the perplexities incident to their respective avocations. From that day to this, now more than thirty-six years, the noon hour of every week day has been sacredly observed there for the purpose to which it was then set apart. The records show that 11,232 meetings were held in the thirty-six years, over 225,000 written, besides unnumbered verbal, requests for prayer were received, and more than 56,000 prayers were offered, in which upwards of 500,000 attendants from time to time presumably joined. Published accounts of indisputable answers to these prayers have done much to strengthen the faith of God's people everywhere and rouse them to personal effort for souls.

Unless prevented by serious illness, the now veteran founder of the meeting has always been present, cheering and quickening all attendants by his unwavering and untiring faith. Thousands have here found spiritual renewal and refreshment, the records of which have furnished some of the brightest chapters in the religious history of our city and the land, and the fame of the meeting has brought numberless requests for prayer from far-away countries. No less than 300 letters with these requests have often come in a single day, many of which requests have been so wonderfully answered of God as not only to confirm the faith of His people but to convince many a stubborn unbeliever in the efficacy of prayer.

At the first meeting of this, the thirty-seventh, year Mr. Lanphier, now eighty-four years old, on account of age and infirmity, felt constrained to lay down the service he had so long delighted to render, and with affecting earnestness commended to the large assembly as his successor Mr. Charles F. Cutter, a man of like purposes and faith, around whom the supporters and friends of the meeting have since rallied with marked unanimity. Mr. Cutter prepared for college in Andover under Dr. S. H. Taylor, graduated at Yale in 1875, studied theology in Union Seminary, later studied law and now is connected with the book firm of the Scribners. One of the busiest of men, he takes up this added duty from love for souls and faith in the power of united prayer to bring men to Christ. Christians visiting the city will find it "pays" to spend the noon hour with their brethren at 113 Fulton Street, and requests for prayer, mailed to that address, will be faithfully presented as heretofore.

HUNTINGTON.

## The Home

## HOW WE CAME TO VISIT THE FAIR.

BY MRS. C. H. BLAKE.

You think 'twas a big undertaking for me to visit the fair,  
A woman well-nigh onto eighty, you cannot see how I could dare.  
Well, so thought your good Uncle Peleg when first I mentioned the plan.  
He stared as though I'd gone crazy, and, said he, "Are you mad, Mary Ann?"

When I thought he'd recovered his senses I spoke with a resolute air,  
And again declared my intention to see that Chicago affair,  
For, really, said I, 'tis not proper, when Chicago has made such a show,  
And brought all the world there together, for Mary Ann Stubbs not to go.

And then I've a sort of a feeling I'd like to honor the man  
Whose name, now loaded with glory, for a time rested under a ban,  
For I think, as was true of Columbus, there are men nowadays, not a few,  
Who must wait a while for the credit which time will show is their due.

Men whom other men think to be crazy and worthy of censure and chains,  
Who, perhaps, four hundred years later, may prove the more gifted with brains—  
Well, for these and other good reasons, I was set on having my way;  
And Peleg, he saw it was useless to think of saying me nay.

He knew I was orthodox ever; confessed "divine right" of the men  
To have, as the "lords of creation," their way nine times out of ten.  
But when my one right I asserted he had learned it was well to beware,  
And now I had fully determined to see that Columbian Fair.

So he only remonstrated mildly and spoke of exorbitant fare,  
And sought to dampen my ardor by reports of the crowds that were there;  
He read of the railroad disasters and tried to discourage me so,  
But none of these obstacles moved me since I had decided to go.

If Columbus, with courage undaunted, could embark on the treacherous sea,  
Was I to let possible dangers and perils intimidate me?  
And if that good queen, Isabella, sold her jewels to pay the expense,  
Was I, in this civilized era, to begrudge a few dollars and cents?

So, reluctantly, Peleg consented, and lo! when I bade him adieu,  
He drove me near out of my senses by saying "he guessed he'd go too."  
Then I felt as glad as Columbus when he knelt and kissed Mother Earth,  
For Peleg ne'er left the old homestead before since the day of his birth.

And now that we've been to Chicago—for ourselves seen the mammoth display—  
We are happy and thankful together that a woman once carried the day.

The letters we have received in connection with orders for Mrs. Colton's Bible Time Ladder confirm our judgment that there is a quite general desire among Christian mothers for the right sort of entertainment for children on Sunday afternoons. There are indications here and there of a renaissance of that sense of parental responsibility which led mothers of one and two generations ago to organize mothers' meetings, and to attend personally to the spiritual culture of their little ones. Much of this work of late years has been delegated

to primary Sunday school teachers, one of whom said, recently: "My greatest hindrance is the apathy at home. If I could secure the co-operation of the mothers there would be no limit to the good I might do, but in some of the homes I visit there is not even a Bible." In order to meet precisely this lack Mrs. Colton has hit upon the happy expedient of having her Sunday Occupations, for the first six months of 1894, harmonize, to a large degree, with the International Sunday School Lessons. Next week we shall outline more fully the plans of this new feature of the Home department, which has been received with an approval far beyond our expectations.

One phase of the great coal war recently waged in England is the share which women had in the battle. From the outset they were on the side of their husbands in opposing the twenty-five per cent. reduction and they never wavered, notwithstanding the intensity of their sufferings. At a meeting held in London to devise means for relieving the distress, the wife of a Yorkshire miner explained to the audience what the position of the miners' wives really was. After reminding them that it was the women who had to plead with the grocer for more credit when money was gone and the pawn-broker was in possession of all that was pledgeable, and that it was the women who had to be about with the children, whose only meals were often those received at the hand of charity in the village schoolroom, she added: "We will not be beaten. No, we will go into our homes, close the doors and die there before we will give in." England has never witnessed such an industrial struggle, and the victory so dearly bought is due largely to the unflinching courage of the women. But it is not possible to overestimate the value of the victory, as henceforth the coal owners cannot play into the hands of the railway and gas companies, whose ability to squeeze the coal owners was largely responsible for this unprecedented upheaval.

## THE TAILOR TRADE.

BY VIDA D. SCUDDER.

"It's the silver bill," said one woman.

"No, years before that ever was talked of we used to be idle," rejoined another.

They were talking, these and several other women, who were working hard ten hours a day—except when they lost their job. Mrs. O'Brien had lost her job. She sat upright, large and self-contained, on a chair too small for her. Her shabby black gown and bonnet, her little shawl crossed over her breast, her seamed, keen face, all bespoke honesty "down on its luck."

The other women in the room were all of the same trade—tailoresses. They came from the shop where Mrs. O'Brien had been employed. They had not lost their jobs yet, but they were in daily terror lest they should. They had come together to talk the matter over. Many of them had been at their work for a number of years. The complaint they had to make was that the Jews, crowding into Boston, were pushing them out of their trade, and leaving them with no means of honest livelihood.

Mrs. O'Brien was a friend of them all. It did not take long to learn her story. But

for some sad personal details it might have been the story of any one of them. In the clothing trade for thirty years, honest, faithful, trained to labor; an invalid son, a bed-ridden sister, supported by her steady ten hours' work a day. Thirteen years in her last place; no better workwoman, say her friends. Discharged one day. Weary weeks spent in tramping the city, only to find all the places filled by Jews. Mrs. O'Brien is still enough as she tells her story. Her eyes gleam a little, that is all. She has what we are accustomed to call the bearing of a lady. Perhaps much suffering produces something the same effect of quietness of manner as a delicate life. Was no reason given for her discharge? None, except that times were hard and less help needed. Then no one was taken on in her place? Thereby hangs the tale I am telling.

The firm these women work for is one of the best in the city. It gives out its work to a Jewish contractor or sweater. The original contractor sold his shop this year to two new Jews, stipulating—for he was a kindly man—that the old help should not be replaced by new. Within a month the number of help was much enlarged, the additions being all men—Jews. A week later and a number of the old help were sent away. Work is dull, they are not needed. Their places are not taken by others, oh, no! for the others were in work before they went. Mrs. O'Brien was among those sent away.

The same thing is happening, under one form or another, all over the city. Wages, in the garment trade, are going steadily down. Five years ago a woman could earn six or seven dollars a week. For the last two years and a half her pay has hardly averaged five. "Four weeks ago I got \$1.25 for a week's pay, the week after \$8," said one. "They want to drive all the Christians out of their trade and employ their own," remarked another. "They don't spend their money in this country, they don't vote, they don't pay taxes; and when women who have worked as long as we've worked in Boston can't get a day's work in the city it does seem hard."

Such are the indignant comments of the women as they sit talking, earnestly and informally. They do not complain of their own hours. They are at work from 7 A. M. to 6 P. M., with an hour's intermission, and the ten-hour day seems to them entirely reasonable. But the Jews are insatiable. The women press on each other in their eagerness to tell of the terrible Hebrew greed for work—how the Jews slink into the shops two hours before the others come and steal back again at night; how they work fifteen hours a day, and this not six days in the week but seven, for, disregarding their own Sabbath, they disregard also the Christian Sunday. Is not Sunday work illegal? Certainly; and so, early on Sunday morning, the Jews slide into the shop furtively, one at a time. The noise of the machinery would betray them, so they use only the foot power, which is almost noiseless. Have the women any actual legal proof of this extra work? Detail after detail is hurriedly given, but the most significant is that of the piles of work, lying untouched Saturday night, found finished Monday morning. It is not only the law of the State which these men break, it is the ten-hour

law of the union, to which many of them belong. So they continue, driving out honest labor, choking the trade and then leaving the country, which has been to them a mere wealth-producing machine. Every time the preference is given them. Is work dull? Then the women will be dismissed, one, two, three days in the week. The men stay in—and work over hours.

Could the women find no redress by joining a union? They think not. Their experience makes them suspicious and reluctant to organize with the men, for seven years ago, "before the big strike," some of the most intelligent did come into an organization, and a discouraging time they had of it. The men, as they put it, "jabbered Hebrew"; the girls had no voice in decisions. They all went out on strike and "loafed" three weeks. Then they went back, the men on the rise they asked for, the girls on cut down pay. No wonder they do not respond with enthusiasm to the suggestion of a union.

The women are all moderate and quiet enough in speech. They do not raise their voices; they speak with candor of all the good in their bosses and fellow-workmen. Talking to them, a startling sense invades one's nerves of what it would mean to live on five dollars a week, subject at any moment to reduction or suspension. That we are not all of us in the same place becomes to the consciousness pure, obvious accident. Even at the best, when work is found and is steady—the terrible grind! Ten hours a day, six days in the week. Ten hours! Students know how little time or spirit for genuine relaxation an eight-hour day ever leaves. The wages permit no saving. What hope of escape?

The wife of the old boss was a great friend of the girls. One day they were complaining of their low wages, and she said to them, "But you can earn money at night and the men can't."

"They said dreadful things to you, didn't they, Lilia, when you went into the shop last year?"

"Yes, they did."

Lilia is not young. She is a married woman with a son of eighteen, and she works for him as well as for herself. She is not young, but she has been delicately pretty. She is lithe in movement, and her face, though much worn, has still the mysterious quality of charm. If to Lilia, at forty, "dreadful things" may be said, what may not happen to the girls?

So far, we have gained the story from the lips of the women themselves. It comes, of course, in bits and scraps, limited by their personal experience. We hear it later, in its wider aspects, from the lips of a man who looks far afield, the business manager of the Garment Makers' Union. It is the same story.

The union, in its short-sightedness, has not encouraged the organization of women. The unorganized women had long underbid the men. Then came the Russian Jew. With an utterly different standard of living, with inordinate, almost uncanny, power of work, he underbid the women. The women accepted lower wages. The Jew underbid again.

Then the women took to earning money by night as well as by day, and so they were able to underbid the Jew once more. But

yet the Jew prevailed. He accepted still less. He swarmed into the trade. He pushed the women out. Today the situation is his.

Is there no exception to this hideous process? None, says the union man. There was one firm in this city which stood out long against the invasion. It was a firm of old and honorable standing, with old-fashioned and chivalrous ideas about the relation of employer to employee. Its women workers, many of whom had been with it for decades, it protected with fatherly tenderness. Twelve years ago, it celebrated its fiftieth anniversary. During fifty years of prosperity, women and girls exclusively had been the producers of its wealth. Five years ago, it began to yield, most reluctantly, most sorrowfully, simply forced by competition from without. Today, half its employés are Jews and its old work people are out in the storm.

Hard is the destiny of the tailoresses. Whom shall we blame? There is terrible wrong somewhere. At whose doors shall it be laid? Is it at the door of the Jews—the "foreigners," whom the women regard with superstitious fear? The competition of the Jew drives our native work women out of the market. Yet can we hate the Jew? What feeling, indeed, can we have but sympathy, as between the severe words of the women we catch the picture story of the Hebrew workman? Laboring fifteen hours every day of seven, arising in the dark, slinking as if guilty into the dismal shop, that he may gain two extra hours for weary toil, evading law and the sight of men, bending over his frame with fierce and pauseless energy, abnormal and pitiful is his lot. To work fifteen hours a day—is this the privilege we grudge to a fellow-being? The sorrow of generations weighs down that patient, melancholy race.

One woman, who had joined in the talk of the tailoresses, but was not dependent on her daily earnings for freedom, went soon to call on a little Jewish family—tailors, too. The wife, to show how hard a thing existence was, told her story, the same story once more: "Yes, mine husband does fine work, custom work, the best in the market, and he is paid \$17 for making a coat. There is the dull season when little is going, but when work comes it comes with a rush. We work all day, all night. I am worth \$10 a week to him, but when the next baby comes I must stop, I do it no more. We work far into the night, then he sleeps two hours and I work; then I rouse him and take my turn, two hours' sleep; then we both wake, and the new day begins. It is necessary so to work? Yes, yes. Even so, we can send home hardly enough to support the old father and the aunt in Hungary. They have no one but us, the children, it is we who must do for them and for ourselves, too. We do our best, the man and I."

Strange pictures, strange and sad! Shall we blame the "boss," the sweater-contractor? In part, yes. Yet to employ his own countrymen, how natural, especially in view of Hebrew history! To take the men who will turn off the greatest amount of work in the least time and at the lowest rates, how true to the principles of honest trade! Shall we, then, blame the employers? Sometimes, yes. Yet the women speak

with affection and respect of the heads of firms, and these gentlemen certainly mean neither cruelty nor injustice. They are seldom millionaires. They are very likely citizens of ordinary prosperity. It may well be that they are often overshadowed by financial anxiety as darkly as is any woman once in their employ.

American women in the prime of honest vigor seeking work and finding none, Jews laboring painfully, ceaselessly, with hardly a glimpse of blessed freedom, employers frightfully conscious of financial instability, forced by competition with other breathless firms to buy the cheapest labor, irrespective of all claims—this is not the suggestion of an ideal condition of peaceful work, free for high thoughts and pure joys. The injunction of the Sermon on the Mount, to take no thought for the morrow, can hardly be practiced at present in the garment trade. Where is the solution? Is there any hope?

Not in trades unions. The unions may do something, nay, much; all, in the complex evil, they cannot do. In the words of a prominent union man, a leader of organized labor, "Unions are a check, a solution they cannot be." The cry of the women is that no man employ labor unless licensed and naturalized. This is reasonable and helpful, but quite inadequate to cure. Strict vigilance on the part of the police and the unions might do something toward checking the fifteen hours a day and the illegal Sunday work. But no outward restraint would touch the heart of the matter, the cause for the hideous and abnormal craving for such work. Appeal to the sentiment of employers is good, but it has been proved too frail to withstand the pressure of the present times. An industrial conflict, desperate and mysterious, is raging around us. Where, in a competitive and individualistic system of industry, is salvation to be found?

#### ONE MOTHER'S WAY.

BY ANNIE L. MILLER.

The story of the anxious mother, told by Sophie May in the *Congregationalist* of Nov. 9, calls to mind an incident in the family of a friend, where a different treatment was brought to bear on a similar case.

Little Four-year-old had been at play in the yard and became interested in watching some workmen who were temporarily employed there. Soon after, coming in, he assumed swaggering airs and a deep voice and gave gruff orders, as of one workman to another, and before long the mother was startled to hear the best imitation of an oath that the baby lips could frame.

"He was evidently trying it on," said she, relating the incident to a friend, "and I felt his eyes turn to my face to see the effect of his new accomplishment."

Convinced that he was entirely ignorant of the meaning of the words which had caught his ear, from the fact that they had never been heard before, the little woman schooled her face to express nothing of the shock which had come to her heart and, with a swift prayer for help, met the child's eyes with an indifferent and wholly unsurprised look, as she said, "Humph! I know something ever so much funnier than that."

"What is it? Tell me!" said the little fellow, pressing close to her side with eager

curiosity, while Two-year-old looked up from his blocks to listen.

Enty, meenty, cutey corn,  
Apple seed and apple thorn,  
Wire, brier, limber lock,  
Three geese in a flock,  
Sit and sing, in the spring,  
O, U. T. Out.

Merrily and rapidly came the words of the little jingle, greeted with peals of laughter from both the babies.

"Say it again, mamma," and so she repeated it as fast as her lips could frame the words, adding this time another precious bit:

Obery, very, icary an,  
Fillisy, follisy, Nicolas Jan,  
Queeley, qualey, Irish Mary,  
Stringlum, stranglum, buck. Out!

Emphasizing the last word by a sudden tickle and vigorous poke in the ribs of the little fellow, which sent him rolling off on the floor out of reach.

"Shall I teach it to you?" asked mamma, as he returned to her side, quite out of breath. And so the next few minutes were spent in impressing the nonsense upon his childish memory, with much fun and laughter as he miscalled the funny words, and the wondering reflection, "How much more readily this sticks in the mind than Bible verses or multiplication tables."

A little later the child went off to his play repeating his new verse, while Two-year-old echoed, "Fillisy, follisy, Iwis Mawy," as he piled up a new house in place of the one just demolished, and mamma resumed her sewing, saying to herself: "Well, I hope that has driven the other out of his memory, but he must not play around those workmen again."

"And you said nothing at all about the bad words?" asked a friend.

"Nothing at all, my dear. I wanted to let them fade from his mind, not to fix them there."

The children are big boys now, full of promise of good, useful manhood. Mamma is their confidant in all things, and they are noticeably pure in word and thought.

"The nurture of the Lord," dear, anxious mothers of little children—it means lots of fun, wisely used, as well as "Line upon line, and precept upon precept."

#### A LIVING MONUMENT.

BY NELLIE BURNS.

In a certain home in a Western city there lived a few years ago a little boy of eight years. He was an only child and a rarely noble and intelligent little fellow. The chief pleasure of his life was found in reading. He loved to read himself and have others read to him. So great were the pleasure and benefit he derived from this source that it deeply impressed his father's mind as to the value of juvenile reading for children.

But there came a dark day in the home, and at its close the parents were left alone. "What kind of a monument shall be erected to my boy?" was the question which took possession of the father's mind. "Shall a marble shaft alone be the medium for perpetuating his name and memory to the world? No, his precious life shall be commemorated by a living monument," was the father's decision. "Though bodily absent, my little boy shall still bring sunshine and joy to human hearts."

So a sum of money was set aside and designated as the "Robby Jones Fund," though this was not the real name. The income was to be devoted sacredly and

solely to the good of unfortunate children. In various ways Robby was to minister to such little ones. If in sickness, he would supply comforts, and give relief to those in need. One crippled, destitute orphan boy has long been a pensioner from this fund.

But one of the beautiful features of this living monument is the good reading matter it furnishes to children. This idea originated in the father's mind, who wanted to give to other children the very pleasure his little Robby most enjoyed. A large number of subscriptions to the best juvenile papers are sent into homes, in little Robby's name, where no such treat could be afforded. Over 100 copies of that excellent youth's paper, the *Youth's Companion*, go into such homes.

For years this good work has been carried on in the little boy's name, and arrangements are perfected for it to go on in the future, even in case of the father's death. Had Robby's father built a memorial structure of finest marble to reach the clouds it would have been a poor affair compared with this living monument. The good that has been done through this dear child's name and influence, the pleasure given, can never be estimated, for the good is more than eye can see. It is not merely that children have been fed and clothed and given a passing pleasure, the silent but soul-touching influences of such pure and beautiful benevolence leaves its most lasting impress in ennobling character. And when brought to bear on the young the seed falls on fertile soil, and good impulses are awakened and stimulated which lead to a development of the better qualities of human nature.

#### BIRDS AS OPERA SINGERS.

BY GEORGE BANCROFT GRIFFITH.

Educated bullfinches are the rage just now abroad. They are tractable little creatures, and under kind treatment become marvelously tame. Accomplished pipers cost anywhere from sixty to a hundred dollars. Teaching them is a work requiring much patience. They are arranged in classes, as it were, each set learning a particular tune, kept in a dim light and whistled to over and over again by some one with a perfectly correct ear, for the bird musicians, not being students of harmony, pick up wrong notes as readily as right ones.

A musician employed at one of the London theaters possessed an ebony flute with silver keys. He seldom used it, however, in consequence of one of the upper notes being defective. The musician had for a lodger a young man, a theatrical tailor, and between the two there existed a considerable friendship. One night, while the musician was away at his business, some one stole the flute with the silver keys, and suspicion fell on an old charwoman who used to come to do the housework. However, nothing tended to show that the old lady was really guilty, and the affair was shortly forgotten.

In a few months the tailor left the house of the musician and went to live in a town a few miles off, but as the friendship between the men still existed they occasionally visited each other. Nearly a year afterward the musician paid the tailor a visit and was pleased to find him in possession of a beautiful bullfinch, which could distinctly whistle three tunes. The performance was perfect,

with this exception, whenever he came to a certain high note he invariably skipped it and went on to the next.

A little reflection convinced the musician that the note in which the bullfinch was imperfect was the deficient one on his lost flute. So convinced was he that he at once sharply questioned his ex-lodger on the subject, who at once tremblingly confessed his guilt and that all the bird knew had been taught him on the stolen instrument.

It is pretty to see the trained bullfinches, with their sleek little black heads on one side, listening to their teacher as he trills away to them. It is still prettier to hear them try over their lesson, just like a little human scholar, falteringly at first and gradually becoming bolder and bolder, until at last they pipe an air from the *Mikado* or *Carmen* as correctly as their teacher, and infinitely more sweetly.

#### SUNDAY OCCUPATIONS FOR CHILDREN.\*

TENTH LESSON. STAR REVIEW EXERCISE OF LESSONS FROM NOV. 2 TO DEC. 21.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Let the children make fifteen five-pointed stars from cardboard by the directions given last week. Six of the stars are for the history of Christmas, and it is better to have these of a different color from the other nine. Write on the six stars as follows:

On one side.

I. Ancestor Star.

On the other side.  
Five of the names of ancestors of Christ (fifteen were studied) on each star; one name on each point of each star.

II. Promise Star.

Five of the promises given of a Saviour to ancestors of Christ; write a promise, that is the reference to the verse, on each point of each star; ten promises were studied.

III. Time Star.

Eight 500 years from Adam to Christ; three in the center of the star and one on each point.

For the above see lessons one, two and three. On the other nine stars write:

On one side.

IV. Place Star.

One name on each point: 1. Jerusalem. 2. Hebron. 3. Nazareth. 4. Bethlehem. 5. "The East."

V. Person Stars.

One name on each point of each of the two stars: 1. Zacharias. 2. Elizabeth. 3. John. 4. Mary. 5. Joseph.

VI. Heavenly Message Star.

1. Jesus. 2. The Shepherds. 3. The Wise Men. 4. Caesar Augustus. 5. Herod the King.

VII. Journey Star.

1. To Zacharias. 2. Mary. 3. Joseph. 4. The Shepherds. 5. The Wise Men (led by the star).

VIII. Song Star.

1. Zacharias to Jerusalem. 2. Mary to Hebron. 3. Mary to Bethlehem. 4. Shepherds to Bethlehem. 5. Wise Men to Bethlehem.

IX. Names of Jesus Stars.

1. Song of Zacharias. 2. Elizabeth. 3. Mary. 4. Heavenly Host. 5. Shepherds (their words not given).

1. Jesus. 2. Christ. 3. Lord. 4. Saviour. 5. Son of God. 1. King of the Jews. 2. Horn of Salvation. 3. Son of the Highest. 4. Day-spring. 5. Light to them in darkness.

(Found in Matthew and Luke, chapters 1 and 2.)

X. Christmas Giving	1. Peace on earth. 2. Good-will. 3. Forgiveness of Sin. 4. Love. 5. Eternal life in heaven.
1. God's Gift to Us—His Son.	1. Our Thanks. 2. Our Love. 3. Our Gifts to the Poor. 4. Our Gifts to help send the Gospel. 5. Ourselves.
2. Our Gifts to God.	

Appropriate Scripture verses with each of the above. This review does not include The Presentation in the Temple and Flight to Egypt.

These fifteen stars may be given to little children on Sunday to arrange and rearrange into a variety of figures on the table, as they can do with a few suggestions from mother. They will come to ask often what is on the stars, as they do with A B C blocks, and thus will learn many facts without conscious effort. The stars may be used in this way by mother and the older ones: All are seated round the table, each with a Bible. The large print fifty-cent Bible sold by Tract Society is good for the very little ones. Mamma has the concordance—the one in any Teacher's Bible answers well enough. After prayer or a few verses of some favorite hymn all eyes are closed while mamma lays the stars on the table with the title side—"Promise Star," "Ancestor Star," etc.—placed uppermost. Each one takes a star, the eyes still remaining closed until all are taken, being careful not to turn the stars over. Begin at the left and see how many facts each can tell of those written on the other side of the stars he holds. If all the facts on a star are told it may be kept; if less than the whole number are remembered credit may be given for the facts that are told in mamma's record, a little book in which the names of the children are written with a space after each for the number of facts that each tells each time around. The star is always laid down if all the facts on the other side cannot be told, and the next person has a chance to try and if successful takes the star for himself.

This sounds like a game, but it should not be so called or considered. Call it the star exercise, and let the emulation in gaining stars and credit marks receive less attention than the Bible facts and their meaning. This can easily be done by the mother or teacher giving a few earnest words of comment on the verses on stars as they are looked up in the Bibles. A simple talk on the wonders of the stars would be appropriate, and can be given with a little previous reading of any school astronomy.

#### RYME TO REMEMBER FIVE PLACES.

The temple in *Jerusalem*,  
"The Holy City," stood.  
At *Nazareth* lived Mary,  
With Joseph just and good.  
At *Hebron* John was born,  
As promised by God's Word.  
At *Bethlehem* the angel's song,  
"Peace and good will," was heard.  
And from "the East," in lands afar,  
The wise men came, led by the star.

With a view to providing something for mothers to use at home in connection with the International Sunday School Lessons, Mrs. Colton is devising other playthings, in addition to the ladder, for entertaining the young people. Primary teachers, in particular, will welcome these object lessons, for no one appreciates so well as themselves the difficulty of teaching the lesson in the one hour at Sunday school and the advantages of co-operation on the part of the parents at home. The ladder has had revisions and additions, so that it will be a valuable help on all the lessons from January to June, 1894. For the lessons of Jan. 7 and 14 use a *Bible Clock*, which can easily be made by following these directions:

Put a tape line round a dinner plate (the common size is thirty inches round) and, guided by the tape line, mark off the edge of the plate into twelve equal parts of two and one-half inches each. Use ink for marking the plate. Lay the plate on a piece of white cardboard one foot square; draw a circle round the plate, marking it off like the edge of the plate. Inside this circle lay a pie plate; draw a circle round it, putting marks opposite those in the outer circle. Draw a circle round a spool placed in the center of the two circles; gild the space inside the spool circle with Diamond Dye gilding, or any gilt paint. Trace over the two large circles with the gilt. Between the two large circles, where the marks indicate, make with black ink the twelve Roman figures that appear on every clock face.

Cut narrow strips of cardboard of proper length and shape to represent the two hands of the clock. Blacken them with ink and fasten them in place with a pin put through a tiny pearl button—to keep the pin head from pushing through the cardboard. Bend the pin at the back so that the hands will be firm but will turn around easily. Mothers should not let the clock be seen or used except on Sunday.

#### FOR SUNDAY SCHOOL LESSON OF JAN. 7.

Read Gen. 1: 26-31 and 2: 1-3. Show the children that six things were done by God on the sixth day:

1. God made "the beasts of the earth" (v. 25).
2. God made man in His own image (v. 27).
3. God blessed man (v. 28).
4. God gave man dominion over every living thing (v. 28).
5. God set apart food for man (v. 29).
6. God set apart food for animals (v. 30).

Let a child turn the minute hand to I. on the clock and say 1 (see above). Let another turn the hand to II. and say 2, etc. Let each child say each time, "On the sixth day," as well as repeating what the child before has said. Then let them say together, "God did six things on the sixth day—He made man and He made beasts, and He gave them both food; He blessed man and made him ruler over all other living things."

Now teach verses 1, 2, 3 of Gen. 2. Have ready the Roman figures VII., made with gilt on a piece of white cardboard of the right size to fit over the VII. on the clock face. Pin this over the VII. of the clock, because the seventh day is God's—the golden seventh day which God blessed and sanctified for rest and worship to Him. Have them read together Gen. 31: 12-18.

#### STRANGE INFATUATION.

It seems strange to Protestants that Catholics should give money to have masses said for the dead, as if they could by such means make departed friends more comfortable or that the influence of saints, properly propitiated, should be a motive to increase their contributions, yet here is an extract from a sermon preached at the dedication of a Catholic church to St. Joseph in De Pere, Wis., at which Mgr. Satolli was present. Can it be possible that intelligent men believe such statements as these:

That Mary, queen of heaven and earth, is still the perfect spouse and Jesus still subject to Joseph, his foster father, gives some idea of the high position in heaven of Joseph—with the exception of the blessed Virgin, he alone of all the saints takes first rank, for ever. Mary and Jesus pay homage to Joseph, what they could pay to no one else. Therefore his influence with the Fountain of Grace must be powerful, a mere wish of Joseph equaling to Jesus as a command. This immense influence Joseph uses in the interest of the welfare of his clients and as protector of their temporal interests.

#### "COME UNTO ME."

We find in the *Methodist Recorder* this touching bit of autobiography relating to the late Prof. Giuseppe Nungio Rosa, Wesleyan minister in Milan. We are too ignorant in this land of the Protestant heroes and heroines of modern Italy:

This precious invitation of Jesus produces always on my mind the impression of a thrilling touch on the strings of a celestial harp. This precious invitation of Jesus always awakes in my heart the most joyful reminiscences of a period in the dead life of a man in whom was begun in one moment the life real and living. I neither trifle nor exaggerate. Let us turn back twelve years. Behold him there in the full vigor of his manhood, hardly seven lustre; behold him engulfed in serious political affairs, buried in his study among piles of newspapers, books and journals, always weary but at the same time joyful amidst his confusion, healthy in body and mind, respected and feared, rich enough; behold him governing an important province by the scourge of the pen; behold him skeptic and even a cynic, defying the wrath of the clergy and every class of people opposed to the cause of progress and liberty. This man was happy in the world's happiness. He was a doctor in theology, yet he did not understand a word of God's plan of salvation and so he believed not.

He had negotiated with various orders in the ecclesiastical hierarchy without attaching himself to any of them, and, beyond a few ritualistic formulas, knew nothing whatever of the work of Christ. However, he read the Bible, but merely as a book of history.

One day when he had open beside him a large volume, the second part of the Bible, containing the prophets and the New Testament in Latin, while he was intent on seeking a passage in Isaiah for a journalistic controversial work against one of the usual disorders of the clergy, he happened to read in Matt. 9 the passage which serves as my text. With a smile, I hardly know if satirical or of pity, he left the book open and left the house. War had been declared. That "Come unto Me," whereas it had been understood by him in the opposite sense from the true one, now hammered his head all that night and all next day.

In that town (Pesaro) there lived a Florentine named Giannini, a poor carpenter, who was in the habit of explaining the gospel. Precisely on the day when that heart struggle was going on this man came to the study of the journalist for the insertion of an article. While he was waiting he cast his eye on the large open book lying neglected in a corner, and, as if struck with astonishment, exclaimed, "Ah! you read the gospel!"

The editor replied: "Yes, I read that passage yesterday," and he pointed to "Come unto Me," "but as that invitation cannot be directed to me I am not interested in it." This man lied, burying the tempest in his heart under a deluge of sarcasm and laughter. He even tried to make a joke of that very passage, saying, "You see that it cannot say to me 'Come,' because I am happy, healthy, rich, therefore the call is not for me."

"Indeed, it is for you," replied the evangelical carpenter, "it is precisely for you, because you, in your prosperity, do not know your own malady. Meditate well on this word 'Come,' and on the words 'heavy laden,' and you will see that it is precisely you whom Jesus calls."

Truly apostolic words were these, bringing to his senses this thoughtless, falsely happy man, who lied while laughing and who wished to escape from the impulses of his own conscience—words which like a thunderbolt shook to its foundation the whole edifice of vanity and self-love of this happy sinner, until it fell in a thousand pieces as a glass house under the demolishing hammer. A poor joiner convinced with a word a doctor in theology! A pretended sage put to confusion by a simpleton!

My brethren, we are done with allegory. That man was I.

## CONVERSATION CORNER.



EAR BOYS AND GIRLS.  
I think I have established the identity of our strange old captain, but hope to get further information from across the water in regard to the *Valkyrie* part of the story before I submit the case to you, just as the authorities at Washington are waiting for later news from Honolulu before Congress and we, the sovereign people, can know about the Hawaiian mystery. Meanwhile, let us take up this week, before the year closes, various letters received during the year:

... And while you are at sea alone in that boat—no! not alone, for you have the *alphabet* with you, and so the key to all knowledge—I am inclined to ask you a question. But to have you understand I must give you a bit of personal history. I have earned my own living since I was a child. Most of my spare time has been spent in reading novels, till my mind is like a sieve. I often resolve to break up the habit, and keep the resolution till the next novel comes within reach. I vowed a short time ago that my spare time for the next year should not go to novels. Must one have a whole library and spend a lifetime to find out things? I wish there had been a Corner when I was a child!

Respectfully, PRISCILLA.

By this time Priscilla—I do not feel at liberty to say whether she lives east or west of the Mississippi River—knows the *Alpha bet's* fate, and also that the bald-headed captain and the undersigned are not one and the same person. It is worth while to have the old man wrecked to dissipate forever that impression. I am much interested in the lady's experience; it was in part my own. I had a "corner" when I was a boy, and I used to go into it and read all the paper-covered novels I could borrow, and the "continued stories" in the *Olive Branch*, *Flag of Our Union* and similar newspapers. I do not think they were bad; they were nothing but froth. I cannot remember the title or contents of a single one. At last it occurred to me that I was being humbugged, that these stories were made-up yarns, which some fellow was spinning out of his head, which never happened at all and never could happen. That settled it for me. I would read something true and real. But I wish I had not hurt my intellectual digestion for that year or two by making the froth and painted candy my only diet!

Do not misunderstand me. It would be well to read novels occasionally—*good ones*, selecting the best writers, masters in literature, like Scott, Thackeray, Hawthorne. But nowadays books of history and biography and travel are so written as to be more interesting than fiction. The stores and libraries are full of them. Notice the book review in the *Congregationalist*, Dec. 7, and a recent series of articles in the Home department. Just as I was writing the above a lady came into my library for whose judgment I have great respect. She said she was reading with her girl *Studies in American History* (Heath & Co., \$1.12, postpaid to Cornerers), which names other books to be read as they go along. They are reading now Charles Kingsley's *Westward Ho*, a story of the times of Queen Elizabeth, Walter Raleigh and Sir Francis Drake. That girl (and her mother) will learn more from one such book than from a hundred washy-washy novelettes.

WEST DENNIS, MASS.  
What do you consider to be the best dictionary to purchase for use in the home, with the price?

L. M.

(Notice the place—*Dennis* is across Cape Cod Bay from Duxbury, where the *Valkyrie* was found!) That is easily answered. To "get the best" is to get Webster. I wrote the publishers as to the smaller editions, and they reply:

The only dictionaries revised since the *International* was brought out, and hence based on that, are the Primary, Common School and High School. They can be obtained of the American Book Company, 55 Franklin St., Boston.

Very truly yours, G. & C. MERRIAM Co.

The prices of the three above are, respectively: 48, 72, 98 cents. Probably the last one is "the best" for the "home." I saw at Willard Small's, 24 Franklin Street, the other day, Nuttall's Standard Dictionary, published in London and sold at 65 cents. That has a fine reputation. (Don't get the cheap reprint.) Every Cornerer who wishes to get the most out of his reading ought to have a good dictionary and a good atlas—and refer to them when in doubt as to any word or place:

MALDEN, MASS.

Dear Sir: Years ago, when a child, I read "Todd's Lectures to Children." They were exceedingly interesting and instructive, especially the first series. I think it was published in 1834. I am anxious to obtain a copy of it.

Yours respectfully, M. W. L.

Referring to a book list I find that S. E. Bridgman & Co., Northampton, Mass., publish both series, the price being 75 cents each, postpaid. The books had a great run both here and abroad. I remember Dr. Todd's telling me a funny story of a little girl in England, who had read the book and was very anxious to see the author. But when she saw him she hid behind her mother, exclaiming, "O, mamma, what an ugly man!" (Of course you will refer to your dictionary for the English meaning of that word.)

A lady in Ohio wishes to know what book on Scotch history is best for a boy. Sir Walter Scott's *Tales of a Grandfather*, without doubt (Ginn & Co., 50 cents). I think the boy would be helped by reading with it *A Summer in Scotland*, written years ago by Jacob Abbott, author of the "Rollo" books (Harpers), which describes the places and people of "auld Scotia." Excuse me for devoting so much space to books, but if you get an additional present at New Year's of a valuable book, you won't mind it, will you?

CONCORD, MASS.

Dear Mr Martin: I read in the *Congregationalist* that came today [Nov. 23] about the hymn, "Jesus loves me, this I know." Wesing it in our Sunday school every Sunday. I did not know by whom it was written before, nor did I know that the person who wrote it wrote "Say and Seal." Your friend, THERON D.

THREE RIVERS, MASS.

My Dear Mr. Martin: It will interest you to know that there is really a "true story hid away" up here in connection with Miss Warner's hymn, "Jesus loves me." A few years ago a little French girl attended our Sunday school. She was taken sick, and one day as her father sat by her she told him to "look and see the angels." In a little while she sang this hymn, which she had learned in the Sunday school, and then passed away.

Yours truly, R. C. N.

So Miss Warner's hymn, composed for "Johnny Fax" gave comfort and faith, long years after, to another of Jesus' "little ones" as she saw "a vision of angels" and went away to be with Him!

MR. MARTIN.

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## The Sunday School

LESSON FOR JAN. 7. Gen. 1: 26-31; 2: 1-3.

### THE FIRST ADAM.

BY REV. A. E. DUNNING, D. D.

The first book in the Bible records what God had revealed to men concerning Himself when that book was written. It is neither necessary nor wise to try to read into that earliest inspired account of the creation all that has since been discovered about creation.

We do not go to the Bible to find materials with which to write text-books on astronomy or geology. We turn our telescopes to the stars. We dig into the earth. We carry on physical experiments, make intricate calculations, discover natural laws and their operation, and then, tracing back their working, write, imperfectly as yet, the history of worlds.

Nature, as truly as the Bible, is God's book. "The invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." Nature in its structure contains the record of its own organization, but it requires successive minds in ages of time to translate it fully.

These two principles may safely be relied on to guide us in studying the Biblical account of the creation: (1) We may expect to find revealed in the Bible what men need for their salvation which they could not find out for themselves; (2) We should not expect to find revealed in the Bible by anticipation what men could find out by their own researches. Nature is a vast book, constantly being more widely opened. As page after page is turned, the story of creation is being discovered. But both books, when rightly interpreted, being by the same Author, will agree.

When the first book of the Bible was written, with what inspired men had learned of nature they framed language to tell what God revealed to them in the creation concerning Himself and His relations with men. Nor did He give them all that knowledge at once. His revelation is progressive. There is still much to learn. There may still be much to be revealed.

What, then, do we find revealed in this marvelous poem with which the Bible begins? First of all, the unity of God. To other peoples there seemed to be many gods. Often they appeared to struggle with one another in the creation and government of the universe. But to the Hebrews God was eternal in His existence, "In the beginning, God." And His first revelation was the fact that from the beginning He ruled the universe alone. "For though there be that are called . . . gods many and lords many; yet to us there is one God, the Father, of whom are all things, and we unto Him."

What, then, has God given to man in creation?

1. *Being, in His own image.* The creation of man was a divine begetting. Human beings are God's children. Evolution has not yet been fully defined, but it is so far understood that we see in it great and fascinating truth. Evolution does not take the place of God; but it discovers the secret of God's mind. He oven to see things grow. Through spaces of time so vast that we cannot comprehend them, under His eyes one form has unfolded into another in an ever ascending scale. But He crowned creation by breathing into man's nostrils the breath of His own life. Man's body was formed out of the earth and at death dissolves again into earth. But every one who has the breath of God in him is a creature of God, His child, and therefore owes to Him supreme love and service.

2. *Power to reproduce his kind.* "Be fruitful and multiply." Nor is this merely a physical gift. Man has power to reproduce the

## The Congregationalist

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image of God. Every child coming into the world bears the likeness of his heavenly Father—with traits and faculties undeveloped, but like Him. Man began life with love, marriage and a home, an equipment sufficient to make human society a divine society.

If the first story of creation ends with the last verse of this lesson, then the picture it presents is not of one man only but of mankind already living in society. "God created man in His own image, . . . male and female created He them." Their duty and opportunity from the beginning have been to reproduce God in multiplied human lives, in human society. In the home, in the church, in all our contact with our fellowmen, we are dealing with children of God, who have unmeasured possibilities of growing into His likeness. The teacher, as well as the parent, is a creator. If he works after God's pattern each pupil is being "renewed unto knowledge after the image of Him that created him." If he aims at reconstructing moral character his success is a divine creation—"the new man, which after God hath been created in righteousness and holiness of truth." Every one is sent into the world with power to reproduce the likeness of God in human society. Only so far as he does this does he fulfill the purpose for which he was created. Whoever does this works with God.

3. *Power to use what God has created for man.* In this chapter we find the first lesson of providence. "And God said, Behold I have given you every herb . . . and every tree." "Have dominion . . . over every living thing that moveth upon the earth." God made the earth to be a home for His children. He gathered the waters together that they may send their ships across them. He made the dry land appear and bud and bloom that it might bring forth food for them. He stored minerals in the earth's bosom for their use. He peopled land and sea and sky to promote their welfare. The earth lays her treasures at our feet to testify to the goodness of the Creator. "The earth is full of the lovingkindness of the Lord."

But when God gave man this power He commanded him to use it. It is our business to subdue the earth. Working with nature to noble ends is serving God. The farmer who produces food for man is carrying out God's purpose in creation. So are all those workmen who subdue nature to man's use. God set the sun in the heavens to rule the day, but not till this generation have men so mastered its laws of light that they can compel it to paint landscapes on canvas. God flashed His lightning over the world while it was yet chaos, but only in this generation have men so comprehended its nature that they can harness it to their chariots, send it on errands under oceans and across continents and by it turn night into day. More rapidly in our time than ever before the human mind is rising to accept God's earliest gift, to have dominion over every living thing and over all the forces in the earth. We cannot really know God's universe without knowing Him. We cannot know Him except by thinking His thoughts and doing His will. The kingdom God has given us we ourselves must conquer. He has created man with power to rule the world. But men can exercise their lordship only by manly effort. We can be kings only by living kingly lives.

4. *The Sabbath.* God crowned His gift to man of creation by so ordering time as to give him regularly recurring seasons to see and rejoice in God's presence in the world He has made. The universe without God would return to chaos, and so would human lives. Without moral order the world would not be, what God pronounced it, "very good." The Sabbath is necessary to moral order in human society. As such it is an essential part of the creation. It is the day for the conscience,

which is God's chief trait reproduced in human, likeness. As He has enriched the earth in successive ages, so He has enriched the Sabbath by adding to its original meanings of rest and holiness, redemption, spiritual worship, resurrection, immortality, till the Lord's Day is as much more precious to renewed souls than the earliest Sabbath was to mankind as our control over nature is more complete than was theirs. To put away from the Sabbath its sanctity, and the thoughts with which God would fill it, would be to treat with contempt Himself and His gifts.

In these verses, then, we have the picture of mankind in primeval obedience to God. Man bears his Creator's image, the child's likeness to the Father. He had power to reproduce immortal beings in the same likeness, so to use the earth, fitted and furnished by his Father's hands to be his home, as to realize all the divine possibilities wrapped up in the being of men in a divinely appointed social order. His life was so arranged in the creation that as regularly as the hours for sleep came every seventh day the time to pause and draw closer to his Father for spiritual refreshment and renewal of power to work out his Father's glorious designs. This was the first Adam, the sinless child of God.

### HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Materials for illustrating the lesson: Cut from gold paper or white paper a half-moon and several five-pointed stars. Also cut from newspapers or children's picture-books different birds and animals, and from seed catalogues or cards many plants and flowers. Lastly cut from some illustrated paper the figure of a man and woman or of a child.

Let the children tell you what they saw when coming to Sunday school. Make a list of objects mentioned, as *trees, grass, or snow, stones, sunshine, etc.* Ask what they see at night when the sun has gone down, and add to the list *moon and stars*. Now let them notice articles of furniture in the room. Make another list of these things, as *tables, chairs, pictures and books*. These things all declare to us their maker. The furniture tells of the cabinetmaker; the pictures say, "Some artist made us"; and the books, "Some man wrote us." What do the moon and stars, and the sunshine and all the green, growing things tell you? When King David looked up into the sky at night he said, "The heavens declare the glory of God." And a poet has written these lines:

All things bright and beautiful,  
All creatures great and small,  
All things wise and wonderful,  
The dear God made them all.

Every book you read will tell you that some one must have written it. And nature is like a great story-book. On every page God's name is written. And there is another book which tells us of God in a way we can all understand. (Show a Bible.) This book tells us the way God worked in the beginning in making our earth. It helps us to understand better what the heavens and the stars and sun, and every plant and tree have to say of their Maker.

Open the Bible at Genesis. Give the name of the first book, and speak of the meaning of the name. *Genesis* means *beginning*. Read the very first verse. Let the class repeat it after you. This tells us that God is the beginning of all things. Describe the process of creation, as given in the first chapter of Genesis.

Pin on the board, or on a sheet of black cambric, the moon and stars, as the lights are mentioned. Put up the animals you have found and the representations of plant life, as the coming of life upon the earth is described. But, last of all, God made man in His own image. (Pin up some human figure, cut from any picture.) Point to the different pictures

shown and let the class name sun, moon and stars, plants, animals and man as parts of God's creation. Now teach the Golden Text. Explain how man was created in the image of God, because He is able to choose, to think and to love.

Teach the last stanza of the familiar hymn mentioned before:

He gave us eyes to see them,  
And lips that we might tell,  
How good is God our Father,  
Who doeth all things well.

Show how the cabinetmaker must go to God's forest to get wood for his tables and chairs. The bookmaker must go to some plant or tree to find materials for his books. The artist must get his colors from some plant or from some mineral hidden in the earth. Everybody has to depend upon God for His work. He is the Maker and Giver of all.

So everything we see ought to lead us to find out more about God. We use the mind He has given us in the best way when we try to praise Him.

#### THE CHURCH PRAYER MEETING.

*Topic, Dec. 31-Jan. 6. A Look Backward and Forward. Ps. 51: 1-17; 91; Rom. 8: 31-39. (See prayer meeting editorial.)*

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, Jan. 7-13. Beginnings. John 1: 1-17. A good part of the trouble of life arises from poor beginnings, from half-way work at the start. Nearly every child learns this lesson for himself or herself by having to do over some task set by the parent or the teacher. For this reason the wise men and the wise books are continually emphasizing the importance of beginning right:*

Rightly begin, though thou have time  
But for a line, make that sublime.

Certain days come to remind us of duty of a chance to begin afresh. When we are closing one period of time and are entering upon another, we are led to think of the kind of life we want to live in this world. Some of us are actually at the beginning of our Christian life. More perhaps are some ways on in it, but to all New Year's brings the opportunity to begin, as it were, all over again. What, then, are the things that we want to build into our Christian lives this year? Reality is one. We want a religion that is not a manufactured and transient enthusiasm, but one that means something to ourselves and others. Whatever religious feeling we may lay claim to this year, be it little or great, whatever work we may undertake, let us try to make it genuine, as far as we go. We want earnestness, too. God's world is too strange and wonderful, God's work is too momentous and urgent, for us to care to live in His world or share in His work without appreciating the solemnity and greatness of the opportunity of life and the privilege of service. "Don't trifle, be in earnest," was the message which Charles Simeon's face spoke constantly to Henry Martyn, as it hung above his desk. It is the same message that every serious soul utters to us, the message that shines back as we look into the face of our Lord, whose soul was straitened till His work was accomplished. cheerfulness is a third thing for which we want to begin to strive. Perhaps some of us have never thought of that as a duty, but have looked upon it purely as a matter of temperament. To some extent it is, but it can be acquired, and with all the lonely, discouraged souls in the world the Christian owes it to Christ to cultivate and display the hopeful, cheerful temper of mind. Shall we not also build into our Christian lives this year the ministering spirit? That is the fragrant blos-

som through which the Christianity which we profess expresses its beauty and fragrance to others.

At the battle of Austerlitz a routed battalion came flying back in disordered ranks. "Is the battle lost?" shouted the commander of a detachment, just coming on the field. "Yes," replied a dismayed soldier as he hurried past. "This battle may be lost," responded the officer, "but there is yet time to win another," and summoning his men to charge they pressed on to victory. The beautiful thing about youth is that, however full the past has been of failure, there is still time to win another battle. It is still in our power to make our lives genuine, earnest, cheerful and unselfish. It will not be so easy ten years, or even one year, hence.

*Parallel verses: Ps. 111: 10; Matt. 5: 23, 24; 6: 31-33; 2 Cor. 8: 3-5; Phil. 1: 3-6; 2 Thess. 2: 13; Jas. 3: 17; 1 John 4: 19; Rev. 1: 8.*

#### PROGRESS OF THE KINGDOM.

SUGGESTIONS FOR THE MISSIONARY CONCERT.

In answer to a question as to the way in which the young people's societies may be interested in missions, Rev. G. A. Hood of the C. C. B. S. offers some valuable suggestions. He speaks of a pastor who, in 1892, made a specialty of missionary information. He first carefully selected the chairman of the missionary committee, then planned for a missionary concert every month, six being assigned to the church and six under the charge of the Y. P. S. C. E.

For the January meeting the chairman of the missionary committee had a good speaker, attractive music and responsive readings. He presided, keeping the pastor close by in case of necessity, and every little detail was so carefully arranged that there were no "hitches" in the program. In February the pastor and church set to work to outdo them, and had a good meeting. For March the Christian Endeavor committee made early preparations, choosing China as their subject. The geography and history were assigned to two high school boys, who were associate members, the present political condition to a young lawyer, the social and religious life, the account of our missions, names of our missionaries and incidents of the work to others, allowing only six or seven minutes to each. Good maps aided in the descriptions. The pastor guided them in their study, they roused the expectations of the congregation, the church was crowded and the minister and deacons afterward said, "That's the right kind of a missionary concert."

With this central idea of making the Christian Endeavorers responsible for half the concerts they succeeded. The program varied; sometimes the Junior Endeavor had little exercises, sometimes there was a lecture by a neighboring pastor, sometimes a paper by a member of some other society which had been read at a missionary or Christian Endeavor convention. In these ways the young people learned to love and pray for missions, and they gladly contributed on the two cent a week plan to help answer their prayers.

#### OUR OWN WORK AND WORKERS.

We welcome as an old friend the American Board Almanac of Missions for 1894. Few realize the amount of painstaking care and labor expended in its preparation, although its accurate information and valuable statistics are duly appreciated by every one who has occasion to refer to it. Its covers this year are, as usual, neat and pretty.

Later news has been received from Raleigh, N. C., of the Waldensian colonists in whom the A. M. A. has become interested. They met with suspicion on the part of the New York immigration officials but through the kindness

of Governor Carr of North Carolina, who has greatly interested himself in the movement and has visited the colony, they were finally started on their way South. Upon the arrival of the immigrants at their own village of Valdese in Burke Co., N. C., there was a tender meeting between the new comers and the colony that preceded them not quite a year ago. A service of prayer and thanksgiving added to the impressiveness of the occasion. It is expected that a third installment of colonists will arrive next spring. The occupations of these people will be principally farming and grape-growing, although there are several mechanics among them. The coming of these desirable immigrants to North Carolina may mean a great deal to this and other Southern States, for it is said on good authority that the best class of Swiss and German immigrants can be easily induced, upon the representations of the Waldenses, to establish similar colonies.

The Leitch sisters, who returned to Ceylon last summer, were accompanied by Dr. and Mrs. Scott of the American Board, who went out to take charge of a new medical work at Manepy. Since the moment of their arrival in Ceylon their services have been in great demand. Besides their dispensary patients, who numbered 712 during the month of August, Dr. and Mrs. Scott have a dozen or more hospital patients, a considerable number of office patients and many calls to treat women in their homes. They have been fortunate in securing competent Christian assistants to aid in the evangelistic work among the patients. Dr. Scott writes: "We are gaining the confidence of the people and some of the strictest heathen among them, even some priests, have intrusted themselves to our care."

We hear with regret that some of our Mexican stations are under a cloud of discouragement. Mr. Case, on account of ill health, has been obliged to leave his work at Parral and go with his family to California. Mr. Olds was removed from Cosihuiriachic to Parral, owing to the severe commercial depression in the former place. He reports that but fourteen of the thirty-eight members who had been received into the church remain and only six of them were living in the town. At his departure the few faithful ones gathered together to observe the Lord's Supper. They were sad at the departure of their missionary, but expressed their gratitude publicly and privately for what the mission has done for them.

A recent letter from Japan brings us news of the plans of some of our missionaries there. Dr. J. C. Berry and family sailed from Kobé last month and will not return to Japan for a year and a half. Miss M. H. Meyer, another valued worker in Japan during the last five years, accompanies them. Dr. and Mrs. J. H. De Forest, who were expecting to return to America in the early winter, have, at the urgent solicitation of their many friends, decided to remain until spring, in order to give needed assistance at Kyoto and other places.

Euphrates College in Harpoot, Turkey, has lost its able and devoted president, Rev. Dr. C. H. Wheeler, who was instrumental in laying the foundation of the college and has superintended its intellectual and religious development from the first. On account of increasing physical infirmities Dr. Wheeler has been compelled to send in his resignation, at the same time, however, nominating as his successor Rev. J. L. Barton, whom the trustees have duly elected to the presidency. Having had eight years of experience as a missionary in Harpoot Mr. Barton is well qualified for the position. He is now in this country, but hopes to return to Turkey next spring to assume his new duties. He is a graduate of Middlebury College and Hartford Seminary.

## Literature

## BOOK REVIEWS.

## MEMOIRS OF CHANCELLOR PASQUIER.

This eminent Frenchman was a prominent figure in France and especially Paris during the time of the first Napoleon. In his later life he wrote out a full statement of his personal and political reminiscences, of which the first volume, edited by his descendant, the Duke d'Audiffret-Pasquier, and translated by C. E. Roche, is just out. It covers the twenty-one years from 1789 to 1810, the period of the Revolution, the Consulate and, in part, of the Empire. It is uncommonly important as a contribution to public knowledge of the Napoleonic reign and, although other works of the sort, such as that by Madame de Rémusat, have given the world much information from the inside about the public affairs of the same period, hardly any other, so far as we can recall, has afforded more concerning political maneuvering and the internal management of the government's affairs.

The author was of the old *régime* by birth and associations, but accepted the inevitable loyally and served Napoleon faithfully, winning by his fidelity, fearlessness and unwillingness to demand favors for himself the emperor's confidence, and being appointed to several public positions of great importance. He had a number of narrow escapes from death during the Revolution and actually was imprisoned in the Reign of Terror, but passed through at last in safety. He was a keen observer and a man of much discretion and possessed a large acquaintance among different classes of the population, including public officials. Moreover, it is remarkable how often, by a good fortune which is unusual, he happened to witness this event or to be present on that or the other occasion which proved to have possessed exceptional political and historical significance.

Having served as a councilor in the French parliament during the latter part of the reign of Louis XVI., he entered Napoleon's Council of State in 1806, in which he remained for years. Later he was appointed Prefect of Police, an office of peculiar importance and responsibility at that time, which M. Pasquier succeeded not only in filling with exceptional ability and dignity but in connection with which he reformed many abuses. These official positions enabled him to keep well informed about important public events, including many in which he had no active participation. For example, he discusses at length and affords fresh light upon the execution of the Duke of Enghien, leaving distinctly the impression that it was a treacherous and cruel murder. He describes interestingly the convening by the emperor of a great Sanhedrin of the Jews, its meeting and its declarations about the civil and political duties of Jews and the organization of Jewish society in France. And of course the campaigns of the emperor, his divorce and second marriage, his attitude toward the Pope, and other topics of significance all are treated more or less length and always with freshness and ability.

We do not know how many additional volumes this work is to include. But we shall await any which may be forthcoming with special interest. The editor and trans-

lator certainly have performed their task admirably, and the author's frank and graphic yet dignified and scholarly presentation of his ever valuable experiences, observations and reflections renders his history or autobiography specially striking and commendable. [Charles Scribner's Sons. \$2.50.]

## RELIGIOUS.

Dr. W. M. Taylor is, as he well deserves to be, one of the most generally known and honored preachers in the United States. He knows how to interpret and apply the truth of God to human needs with a freshness, a vitality and a tenderness which render his discourses as impressive as they are eagerly heard. Dr. Taylor has been unable to preach for some time past, but he has done a welcome service by continuing his ministry through the preparation of another volume of his sermons for the press. It is called *The Boy Jesus and Other Sermons* [A. C. Armstrong & Co. \$1.75] and it includes twenty-three discourses, all of which, we understand, have been used in his regular pulpit work. They are of much more than temporary value.—Here is another volume of sermons, or, perhaps we should say, of spiritual talks, for they are short, simple and almost conversational. They are by J. Rendel Harris and the book which they form is called *Memoranda Sacra* [A. D. F. Randolph & Co. \$1.25]. They deal helpfully with many great and ever present religious problems and are full of sympathy and encouragement.

A doubly significant volume of spiritual suggestion and help is the new issue of *Christ Mystical or The Blessed Union of Christ and His Members* [A. D. F. Randolph & Co. \$1.25]. It is the work of Dr. Joseph Hall, Bishop of Norwich, Eng., so long ago as 1654 and this edition is reprinted from the copy owned and loved by the late General Gordon—"Chinese" Gordon—and given by him to his friend, Rev. H. C. Wilson, who has written a short introduction about General Gordon's theological belief. It reproduces the marginal marks made by General Gordon in his copy, and his consecrated individuality actually seems to pervade its pages. It is well suited in itself to aid a sincere, intelligent Christian growth and it will find a warm welcome in spite of its ancient form.

The late Mr. Spurgeon's publications will continue long in demand and such a book as his *Complete in Christ and Love's Logic* [A. D. F. Randolph & Co. 50 cents] is excellently adapted to supply a never ceasing desire for devotional reading. It is a practical presentation of vital spiritual truths and is issued in a convenient and attractive form.—Another volume of the same sort and one very widely known throughout Christendom is the Countess de Gasparin's *The Near and the Heavenly Horizons* [A. D. Randolph & Co. \$1.00]. It is at once a literary production of conspicuous merit and an aid to the development of spirituality the usefulness of which multitudes have proved. It is in the thirty-fourth thousand already. Messrs. Randolph & Co. have issued this edition in a beautiful style.

There is solid merit in *The Reasonable Christ* [Silver, Burdett & Co. \$1.25], by G. E. Merrill, whose purpose is to show that the Christ of the gospels satisfies the reason as truly as the heart. It is offered rather as a supplement to faith and an aid to be-

lievers than as a means of awakening faith in unbelievers, but we regard it as likely to do good service in the latter direction also. It is calm, temperate, simple and plain throughout. Anybody can understand it and everybody will be benefited by it. It will prove a good book in the Sunday school library for the use of the older members of the school.—*Stephen Remarx* [E. P. Dutton & Co. 75 cents], by James Adderley, is a short story in form but we classify it here because of its intensely religious spirit. It tells of a young clergyman of the Church of England who undertook to follow Jesus Christ by giving up all for Him as literally as possible. The story does not differ much from the record which might now be written of many other workers among the poor who go out from the various Houses and Settlements such as that which Stephen Remarx established. It also ought to have been continued further in order to do what the author at first seems to have in mind. But it is complete as it is as a picture of a heroic, holy life and it is thrilling and inspiring. We predict, and wish, for it a wide reading and a lasting influence.—We are glad to announce a new edition of Prof. C. M. Mead's valuable *Stone Lectures* at Princeton, *Supernatural Revelation* [A. D. F. Randolph & Co. \$1.75], which we noticed at length upon the first appearance of the work in 1889. A few minor corrections have been made for this issue but it is essentially identical with the first.

## STORIES.

Evelyn Everett-Green is nearly as prolific a writer as Mr. Henty himself, and her stories all have a genuine glow of interest and a healthful influence of more than one sort. Another book by her is *Tom Heron of Sax* [Fleming H. Revell Co. \$1.50]. It deals with the times of Whitefield's preaching in England and the impression made upon different types of Church of England people, and several romances are intertwined with the main narrative. It is historically informing as well as generally agreeable. From the same facile pen and the same publishing house also comes *Namesakes* [\$1.50], a tale of sin, suffering, penitence and pardon, yet sweet and wholesome, full of interest and by no means gloomy. The actors are people of today and the plot is worked out naturally. The author has done excellent work and the reader will enjoy the book and receive ennobling impulses from its teachings.

The author of *Laddie*—we cannot determine whether vanity or modesty probably prompts a writer to pose as "the author of" this or that—has written another book, *Pomona* [Roberts Bros. \$1.00]. It is so improbable in some respects that it may be based upon facts, which often are "stranger than fiction." It is somewhat sad and the sadness is relieved only by inference. Yet it is a sweet and charming story on the whole and its girl characters are finely drawn.—The same author has written *For the Fourth Time of Asking* [Roberts Bros. 50 cents], which is short, simple and pathetic and comes out all right in the end.

There is some excellent work in the portrayal of the characters in *A Hillside Parish* [Dodd, Mead & Co. \$1.00], by S. B. Bod, and the rural life is described with intelligent appreciation. The story is bright and entertaining as well as elevating and whole-

somely suggestive. We like it exceedingly.

—*The Strange Adventures of a House-Boat* [Harper & Bros. 80 cents] is the last thus far in the new and convenient edition of William Black's stories, and this one always has had an unusually long list of admirers, we believe.—It is a beautiful picture of country life and an equally beautiful one of the loving service of a childless woman toward an adopted child and of the answer of her prayers after seeming disappointment which *A Spinster's Leaflets* [Lee & Shepard. \$1.25] affords and the little volume is printed, bound and illustrated in fine taste. Its success is certain.

How a Russian Nihilist may be a noble and lovely girl, may be arrested, condemned and sentenced to Siberia for no crime, may be compelled to undergo fatigues, privations, insults and almost every agony short of death itself, may be rescued by an American lover, carried off triumphantly through the midst of pursuers and perils, and brought to a new home of safety and peace in the United States—all this is narrated in Walter Kennedy's story, *In the Dwellings of Silence* [Dodd, Mead & Co. \$1.00], which, exciting though it is, is not a cheaply sensational novel but a carefully and commendably written book, well worth reading.—Miss Amanda M. Douglas has followed her Sherburne House by *Lyndell Sherburne* [Dodd, Mead & Co. \$1.50] in which the fortunes of the heroine of the former book are followed out for two or three years. At the same rate of progress it will require one or two more volumes to get her married, and throughout this book the reader would suppose her to be grown up were there not an occasional statement of her actual age, or something equivalent. The whole tribe of relatives appear daily with additions and the reader is some time sorting and classifying them. The story is an odd mixture of the old-fashioned and the modern styles of writing. Yet we are glad to add that it has force and charm enough to make one slow to lay it aside and hopeful of a sequel.

Jean Ingelow certainly is not at her best in *A Motto Changed* [Harper & Bros. \$1.00] and one wonders a little that a bright girl should be won by such an uninteresting hero, even though he did show coolness and daring in an hour of peril for her sake, and suffer lasting injuries also. The point of the story, if it have any, seems to be that a young man may expect to win a girl by tiring her out, and that she actually may "have to marry him in order to get rid of him." In this case it is not quite so bad as that but the idea of matrimony advanced seems more characteristically English in its businesslike quality than we Americans are accustomed to.—*Nemo or The Wonderful Door* [Fleming H. Revell Co. \$1.00], by Mrs. O. F. Walton, is a Sunday school story in which mystery and piety balance each other throughout, the mystery being conveniently cleared up by the revelation of certain fortunate but certainly highly unlikely facts, and the piety finding its fruit and reward in one or two conversions. We must characterize the story as crude, yet there is much of simple pathos in it and many undoubtedly will enjoy and be helped by it.

The name of H. D. Lowry is not yet familiar to American readers among those of authors of short stories. But if the twenty and more tales in his volume, *Prisoners of*

*the Earth and Other Stories* [Dodd, Mead & Co. \$1.00] are fair examples of his work, he soon will be well known. His stories have to do with the homely life of a Welsh mining region. Evidently he knows it well and its habits and eccentricities, its toils and its recreations, its sins, sorrows, superstitions and fears are his material which he has used in a bold and telling fashion. They are somber tales, for the most part, but powerful.—There is some justification for noticing Mr. J. K. Jerome's *Novel Notes* [Henry Holt & Co. \$1.25] among stories, because, being a rambling account of efforts to agree upon the plan of a novel, it is itself a species of story. A little—a very little indeed—of it at a time is all which we find enjoyable. It is laughable here and there but it seldom takes deep hold of the sense of fun. One prefers to lay it aside, perhaps to smile amiably over it again at some future time. To read it straight through would be fatiguing. This is the way in which the book strikes us. In common fairness, however, we must add that there are people who consider such a book as this and as the same author's former productions to be the most convulsing examples of modern drollery and wit, and who not only can read such book through but chuckle and shout over it page by page. Which proves, perhaps, that Mr. Jerome is an exceedingly funny writer, and perhaps only that we are not all made alike.

It is an attractive love story which Angelina Teal has written in *The Rose of Love* [Dodd, Mead & Co. \$1.00] and it also contains instructive suggestions about the inheritance of insanity. The story ranks easily among the better written and more entertaining novels of the season.—Mrs. Alfred Gatty's *Parables from Nature* [G. P. Putnam's Sons. \$3.50] is an old favorite with young people and its two handsome volumes with their delicate and appropriate designs will continue to impress moral truths and lofty sentiments with naturalness and power.

#### POETICAL.

Messrs. Houghton, Mifflin & Co. have done well in publishing a volume of the *Poems* [\$1.25] of the late Dr. T. W. Parsons. It will be treasured by all lovers of poetry of the highest quality. Dr. Parsons cared little for mere popularity and apparently composed more for the love of writing and with the aim to add something to the most thoughtful and inspiring poetical literature than for the public approval of his own times. He was a most fastidious and severe critic of his own work and, although many of his poems have been published, including one or two volumes, he avoided rather than sought for fame. But the range, depth and vitality of his thinking and the ease and vigor of his style place him easily among the poets whose reputation remains and increases after they die and posterity doubtless will give him recognition among the superior poets of the closing generation. This volume does not include all of his poetry by any means but is a collection of well selected examples of his work.

Dr. Parsons was specially interested in *Dante's Divine Comedy* [Houghton, Mifflin & Co. \$1.50] and translated a considerable part of it into English—almost the whole of the Purgatory and a little of the Paradise. Fragmentary though this translation is, its

excellence is so great that Prof. C. E. Norton says of it: "So far as his work has gone, I believe that it is safe to assert that as a rhymed version in English of the *Divine Comedy* it has no superior." Dr. Parsons adopted verse of five feet with alternate rhymes and did not attempt precise literalness, and Professor Norton holds that although neither the style nor the tone are Dante's own, the translation is remarkable for ease and beauty. Miss Louise I. Guiney has supplied a memorial sketch of Dr. Parsons and Professor Norton a preface.

There is true and deep feeling in May Riley Smith's book, *Sometime and Other Poems* [A. D. F. Randolph & Co. \$1.25], and a graceful mastery of many pleasant modes of versification also is evident. Some poems are religious, some are inspired by nature, others are the suggestions of special occasions, and one and all are instinct with sincere and healthful aspiration. We commend the book heartily.—Mr. C. H. Crandall's *Wayside Music* [G. P. Putnam's Sons. \$1.25], a book of lyrics, songs and sonnets, also contains good work which does not reveal the loftiest inspiration yet is creditable to the writer and enjoyable by the reader. The quality is uneven, but the best poems are well worth re-reading.—Unevenness in respect to quality is somewhat more noticeable in Mr. R. B. Hale's *Elsie and Other Poems* [R. B. Hale & Co. \$1.00], but it is equally true that his poems possess a simplicity and a spirit which are very pleasing, while some of them, such as *Mother's Love*, exhibit a tenderness which appeals irresistibly to the reader. The volume is printed and bound very tastefully.—*Under the Nursery Lamp* [A. D. F. Randolph & Co. \$1.50] is a collection of songs about children. The selections are choice and the book is issued prettily. Mothers will like it and much of it will delight the children themselves.

#### MISCELLANEOUS.

It is difficult to express the admiration which one feels for the exquisite publication, *French Illustrators*, by Louis Morin, with preface by Jules Claretie, which Messrs. Charles Scribner's Sons have just issued. We regret not to have received it in time to commend it to those looking for Christmas gifts of its sort. It is in five parts and it describes a large number of representative artists who do illustrative work, not in criticism but rather by way of pleasant introduction, yet not without some characterization. The text is in the form of a tour from studio to studio and is at once entertaining and instructive. The illustrations, however, form the chief attraction of the work, as is evidently purposed. There are fifteen full-page plates, some in colors, some photogravures, and the others either heliotypes, etchings or India proofs. There also are probably a hundred minor pictures of all sorts, the portraits of artists or specimens of their skill. They illustrate a large variety in respect to both subject and treatment but one and all are masterly in conception and execution and remarkable examples of strong and even brilliant work. Many are serious and some are caricatures. They represent many phases of life, its sorrows, joys, occupations, and even its commonplaces and some are fanciful. All are strikingly beautiful, and the publication—

we have not been informed of the price but it must be ten or fifteen dollars—is one of the most tempting, especially to all who have enough knowledge of art to appreciate such work, of this or many additional past years.

Another handsome and richly rewarding volume about art is *The Masters and Masterpieces of Engraving* [Harper & Bros. \$10.00], by W. O. Chapin. It is a thorough and comprehensive study of the art of engraving, not too scholarly for general reading yet learned and instructive in the best sense. Successive chapters discuss the engravers and their work in separate countries, chiefly, of course, European. There also are many reproductions of the engravings of different periods so that one can study the progress of the art not only in a narrative but also in a pictorial form. Probably those who can enter into the subject as fully as the author does are few in number, but there is sufficient intelligent appreciation of such art and of so superior an account and demonstration of it to insure the book a hearty welcome. It is a credit to author, artists and publishers.

The third volume of the new and illustrated edition of the late J. R. Green's *Short History of the English People* [Harper & Bros. \$5.00] adds force to our conviction of the remarkable value of the work. Everybody who knows anything about English history knows that this Short History is in many respects superior to any other work of the sort. But its inherent excellences have been supplemented and intensified by the insertion into this new edition of scores, not to say hundreds, of striking, rare and often unique pictures obtained from sources inaccessible to the ordinary writer and gathered and used with expert antiquarian knowledge and taste. For example the frontispiece is the earliest genuine full view of old London Bridge, taken about 1600, obtained for insertion here from a unique drawing in Pepys's Collection in Magdalen College, Cambridge, and reproduced from a photo-chromo-lithograph made for the New Shakespeare Society in 1881. The pictures add incalculably to the interest and value of the work, and its editors, Mrs. Green and Miss Kate Norgate, are to be congratulated on the success of their undertaking.

Dr. William Wright's volume, *The Brontës in Ireland or Facts Stranger than Fiction* [D. Appleton & Co. \$1.50], has been foreshadowed by more or less which has been printed within recent years, something of which we seem to recognize in these pages. But it is a complete and graphic recital of a picturesque and largely unique family history, full of interest in itself and doubly so because of the literary fame attained, and only in the teeth of grim difficulties, by certain members of the family. There are illustrations and the book is issued handsomely.

— *Horace Walpole* [Dodd, Mead & Co. \$2.00], by Austin Dobson, is a charming biography, discriminating, spirited, possessing a specially tempting flavor due to author not less than subject, illustrated with a number of portraits of eminent persons, and in every way a most attractive holiday book. A valuable appendix mentions the books printed at the Strawberry Hill press, except certain title-pages, labels and verses. In literary circles the book will be a favorite.

Mr. C. A. Platt's recent series of articles

in *Harper's* now are out in a beautiful holiday volume, *Italian Gardens* [Harper & Bros. \$5.00], in which some twenty of the finest, most characteristic or most noteworthy historically among the gardens of Italy are described and illustrated. Thus the grounds of the Villa Borghese, the Quirinal gardens, the Colonna gardens, the Boboli gardens, and those of the Villa Medici, Villa d'Este, Villa Aldobrandini, etc., are described with special reference to their distinctive features as well as in such a way as to give the reader a good understanding of the old-time manner of laying out, ornamenting and enjoying a garden. The Italians perhaps have shown a more nearly unique taste in gardening than any other nation, and it is worth while to have some of its peculiarities explained in this way.

Mrs. Elizabeth Eggleston Seelye's *Story of Washington* [D. Appleton & Co. \$1.75] has for its aim to tell the truth about Washington, uninfluenced either by the spirit of reckless adulation which some have exhibited or by the iconoclastic mood which has controlled others. It is her belief that the real Washington, so far as he can be revealed, can afford to have the truth about him told. She therefore has written a carefully discriminating book and it leaves Washington about as unique and admirable as ever. It is a useful work well performed. There are more than a hundred illustrations, by Allegra Eggleston, and Mr. Edward Eggleston has supplied the introduction.—The author of *How to Be Happy though Married* and several other books has written a volume of wise advice to young men called *In the Sunny Days of Youth* [Charles Scribner's Sons. \$1.25]. It is eminently readable and abounds in anecdotes. It is more likely to be enjoyed than most books of the sort and the skill with which the ethical element is rendered more attractive by illustration does not hide or diminish the power of the book to do good.

#### NOTES.

— Miss Mary E. Wilkins is to begin a new novel in *Harper's Weekly*.

— The Harpers have issued a third index to *Harper's Monthly*. The second was issued in 1886.

— The forthcoming Book of the Author's Club contains twenty-seven thousand autographs.

— The current report that Mr. W. M. Griswold is preparing an index to American literary periodicals is contradicted by authority.

— Mr. Clifton Johnson's delightful book, *The Country School*, does not cost \$2.00, as our types inadvertently put it the other day, but \$2.50.

— Prof. Goldwin Smith will write a second volume to follow that in which he has outlined so well a large portion of the history of the United States.

— The Century Company's fine exhibit at the Chicago Exposition is on view in their New York office where it is to be kept as a permanent feature.

— General Lew Wallace, author of *Ben Hur* and *The Prince of India*, is at work upon a new novel but refuses to give any further information about the matter.

— Mr. G. W. Cable has been taking a long rest from novel writing, so far as appears, but now is announced as having a new story ready to begin in *Scribner's* next month.

— It is a long time, we believe, since *Lippincott's Magazine* has printed serial stories. It has been giving its readers complete novels and short stories but now is to publish a serial by Gilbert Parker.

— The General Theological Seminary in New York has secured the collection of Bibles made by Dr. Copinger, professor of law in Victoria University. It contains 543 Bibles and is stated to be the largest in the world.

— The report of the Minet Public Library in South East London contains some significant statements based upon its records of which one is to the effect that, although this library is situated in the very midst of the working classes and notwithstanding the prominence of labor questions and other economic subjects during recent years, works bearing upon them are almost wholly neglected by those who draw books from this library.

#### BOOKS OF THE WEEK.

*Ginn & Co. Boston.*

THE BEGINNINGS OF THE ENGLISH ROMANTIC MOVEMENT. By W. L. Phelps, Ph.D. pp. 192. \$1.10.

THE THOUGHTS OF MARCUS AURELIUS. Edited by Edwin Ginn. pp. 213. \$1.30. VERGIL'S ENEID. Book VIII. Edited by John Tellow, D.Sc. pp. 191. 50 cents.

*D. C. Heath & Co. Boston.*

COMPLETE GRADED ARITHMETIC. By G. E. Atwood. Parts I. and II. pp. 200 and 382. 45 cents and 85 cents.

*Houghton, Mifflin & Co. Boston.*

LONGFELLOW'S COMPLETE POETICAL WORKS. Cambridge Edition. pp. 689.

*Roberts Brothers. Boston.*

ALLEGRETTO. By Gertrude Hall. pp. 112. \$1.00.

*George H. Ellis. Boston.*

SERMONS FOR THE CHURCH. By Rev. C. D. Bradlee, D.D. pp. 275.

*Little, Brown & Co. Boston.*

SPEECHES AND ADDRESSES OF WILLIAM E. RUSSELL. Edited by C. T. Russell, Jr. pp. 469. \$2.50.

*Bureau of Statistics of Labor. Boston.*

REPORT ON THE STATISTICS OF LABOR: 1892. pp. 440.

*Fleming H. Revell Co. New York.*

REALITY VS. ROMANCE IN SOUTH CENTRAL AFRICA. By James Johnston, M.D. pp. 353. \$5.00.

THOMAS BIRCH, FREEMAN. By John Milum, F.R.G.S. pp. 160. 75 cents.

*Charles Scribner's Sons. New York.*

SCRIBNER'S MAGAZINE FOR 1892 AND 1893. Four vols.

*Macmillan & Co. New York.*

ROMANCE OF THE INSECT WORLD. By L. N. Badenoch. pp. 341. \$1.25.

*American Tract Society. New York.*

CLEWS OF HOLY WRIT. By Mary L. G. Petrie, B.A. pp. 338.

*Fords, Howard & Hulbert. New York.*

TWO GERMAN GIANTS: FREDERIC THE GREAT AND BISMARCK. By John Lord, LL.D. pp. 173. \$1.00.

*Brentano's. New York.*

THE THIRD ALARM. By J. L. Ford. pp. 388. \$1.00.

*J. B. Lippincott. Philadelphia.*

PAYNTON JACKS, GENTLEMAN. By Marian Bower. pp. 315. \$1.00.

*American Baptist Publication Society. Philadelphia.*

THE PENTATEUCH. By Rev. A. J. Rowland, D.D. pp. 96. 50 cents.

*George W. Jacobs & Co. Philadelphia.*

MR. KRIS KRINGLE. By S. Weir Mitchell, LL.D. pp. 49. 50 cents.

*The Open Court Publishing Co. Chicago.*

THE REDEMPTION OF THE BRAHMAN. By Richard Garbe. pp. 82. 75 cents.

*A. C. McClurg & Co. Chicago.*

RUSSIA AND TURKEY IN THE NINETEENTH CENTURY. pp. 413. \$2.50.

#### PAPER COVERS.

*Houghton, Mifflin & Co. Boston.*

A FABLE FOR CRITICS. By James Russell Lowell. pp. 101. 30 cents.

*Mass. Bureau of Statistics of Labor. Boston.*

A TENEMENT HOUSE CENSUS OF BOSTON. By H. G. Wadlin. pp. 440.

*D. Appleton & Co. New York.*

THE RECIPE FOR DIAMONDS. By C. J. Cutcliffe Hyne. pp. 241. 50 cents.

*The International News Co. New York.*

"FOR MY OWN SAKE." By Marie Bernhard. pp. 258. 50 cents.

#### MAGAZINES.

November. PORTFOLIO.

December. PRESBYTERIAN AND REFORMED REVIEW.—LAWS OF LIFE.—SCHOOL REVIEW.—ASTRONOMY AND ASTRO-PHYSICS.—ART JOURNAL.—SILVER CROSS.—NINETEENTH CENTURY.—HARVARD SEMINARY RECORD.—MUSIC REVIEW.—CALIFORNIA REVIEW.—CURRENT TOPICS.—KINDERGARTEN NEWS.—FORTNIGHTLY REVIEW.

January. QUIVER.—FRANK LESLIE'S.—SCRIBNER'S.—POPULAR SCIENCE.

## News from the Churches

## BOSTON CONGREGATIONAL CLUB.

The celebration last Thursday evening of Forefathers' Day was similar in externals and in spirit to previous occasions of the same sort. The floor of Music Hall presented its customary appearance as the members of the club with their lady friends ranged themselves at the ten long tables. Perhaps out of deference to the hard times the floral decorations were not quite as elaborate as heretofore. However faint this indirect allusion to the existing industrial depression, it was the only intimation forthcoming during the evening's exercises.

It was a happy, practical recognition of the democratic idea for which the Pilgrims stood to invite Mr. Sydney Woodward, a black man, to fulfill an important part of the musical program. He has been for some time the acceptable tenor singer at the Second Church in Dorchester, and his admirable rendering of several songs was greatly enjoyed.

Rev. Arthur Little, D. D., president of the club, in introducing the invited guests, spoke briefly. He gallantly championed the cause of the Foremothers, who, he thought, had not been sufficiently eulogized. Having thus won the grateful attention of all the ladies present, Dr. Little proceeded to question the justice of Charles Francis Adams's estimate of the Pilgrims, as embodied in his recent volume. Dr. Little preferred to stand with another Adams and with Mark Hopkins in their warmer appreciation of the settlers of Massachusetts.

The hearty greeting extended Lieut.-Gov. Roger Wolcott testified to the esteem in which he is held by our Congregational people, and many in the audience echoed the hope expressed by Dr. Little that in due time he may become the chief magistrate of the State. The point of his short address was that we should emulate the Forefathers in their combination of strength and beauty.

Dr. A. Z. Conrad of Worcester took for his theme The Principles and Spirit of Puritanism Perennial, his line of thought being that, while the principles endure, the application of them must vary according to changed conditions. The Puritan of today is the man who is loyal to duty, to conscience and to truth. He alluded, complimentarily, to Dr. Parkhurst's crusade in New York and to other indications of a healthy quickening of public sentiment in the direction of municipal reform.

Almost everybody remained to hear the last speaker, Dr. A. J. F. Behrends, who spoke with his wonted eloquence. He took the position that no country could claim an exclusive monopoly of the honor of originating the Puritan movement. It was a simultaneous uprising throughout Europe. Its genius was the thought that, under God, every man shall be his own master. Such a conception of humanity implies general intelligence and a high degree of moral character. Hence the spelling-book and the Bible go hand in hand. Dr. Behrends was optimistic in his outlook for this nation. Adverting to the recent elections in New York and Brooklyn, he said that the people now aroused to their duty meant to push their cause until every man who uses intimidation or practices fraud shall find his proper place behind the bars of Sing Sing. There was a great burst of applause when he said, "The stars and stripes shall never be used to bolster up any sickly monarchy under heaven." Among his closing words were these: "I believe in the persistence of national types. The Mayflower will remain the Mayflower ever. The republic will see to it that its industries are not closed. It has upheld its honesty by refusing to stamp its currency with a lie. It will wrench itself away from all foreign dictation, and in doing all that it will be but the enlargement of the Plymouth Colony—it will be the Mayflower until it dies."

## AN EVANGELISTIC CHURCH.

There are few better examples around Boston of the working church than the First in Everett, of which Rev. E. T. Pitts has been pastor for four years. One who spends a Sunday there, or even but a portion of a Sunday, or who drops into a midweek meeting, feels at once the earnestness and activity of the membership. The church is distinctively evangelistic, keeping before itself constantly the aim of bringing men and women into the Christian life. The preaching is largely of this stamp and is re-enforced by a great deal of personal work. The young men are organized into a Brotherhood of Andrew and Phillip, which renders efficient aid in many ways. Great reliance has been placed upon the after meeting, which is held every Sunday evening in the year. The Sunday evening congregations proper fill the edifice sometimes to overflowing, being made up chiefly of young persons and of those in middle life. There are few more attentive and inspiring congregations anywhere in this region. The Sunday school has grown remarkably during the year, and the same advance is noticeable in all the other departments of the church life.

The almost unparalleled growth of Everett during the last four years, its population having advanced from 9,000 to nearly 18,000, has doubtless aided the church in bringing in desirable material for membership and in furnishing a field for workers. The new comers belong mainly to the middle classes, who find Everett accessible to the city and a reasonably cheap place in which to live. It has, moreover, an excellent record as a prohibition city, and some of the most fearless champions of no license are leading members of the First Church. The recently elected mayor, Mr. Francis Bachelder, has long been at the front in many Christian enterprises.

Mr. Pitts and his people have succeeded without the aid of evangelists in maintaining from week to week and month to month a revival atmosphere. The membership long ago passed the 300 mark. The pastor has the names of over 200 persons who have signified publicly their desire to be Christians. They include persons who, on the street, would be called "hard tickets." The thorough conversion of such and their falling into line as Christian workers are some of the most gratifying fruits of the labors and prayers of this consecrated membership, led by a man who is peculiarly adapted to the field.

## PROSPEROUS BROOKLYN CHURCHES.

Several churches have been holding their annual meetings at which the year's work is summarized. Tompkins Avenue, Rev. R. R. Meredith, D. D., and Rev. T. R. Bridges, pastors, reports membership of 1,895, net gain for the year, 132; Sunday school enrollment at home church, 1,685, and at branch school, 2,097; benevolent contributions, \$31,836, of which \$20,071 was regular church benevolence, \$2,508 from the two Sunday schools, \$1,402 for the Meredith free kindergarten, \$2,078 from the women's missionary societies, \$2,048 from the King's Daughters, the remainder coming from various other organizations in the church. Besides the usual adjuncts of a modern church are a cooking school, an employment bureau, a fresh air fund and a White Cross Legion.

Plymouth Church, Rev. Messrs. Lyman Abbott, D. D., H. S. Bliss, R. H. Bosworth, H. Porter, E. C. Sedwick, pastors, reports 1,813 members, of whom seventy-two were added this year; a total income, including \$18,000 from pew rents, of \$36,156. A revised edition of the Plymouth Hymnal has been introduced. Beside the regular work done at the home church and the two branches, Bethel and Mayflower, are a kindergarten, a union athletic club, three working girls' clubs, penny provident fund, fresh air work, lodging house

work, hospital choir, work for sailors and reading-room.

Central Church, Rev. A. J. F. Behrends, pastor, Rev. Charles Herald, pastor of Bethesda Branch, reports 1,867 members, 117 having been received during the year, a Sunday school enrollment of 1,104 at the home church and 1,394 at the Bethesda Branch, and an average attendance of forty-one in the Chinese school. The contributions of the three schools amounted to \$4,304, including \$141 from the Chinese department. The Y. P. S. C. E., with membership of 129 and an average attendance of ninety, the Women's Foreign Missionary Society, with 161 members, the Women's Benevolent Society, with 140 members, and the Zenana Band, with eighty-three members, together contributed \$3,257. The benevolent contributions of the church amounted to \$21,009, of which \$3,971 went to foreign and \$17,038 to home missions.

The Lee Avenue Church, Rev. J. B. Clark, pastor, reports a substantial financial balance at the close of the year. The Outing Club, a band of young men under the pastor's leadership, rents a pew in the church which is set apart for young men. The benevolent contributions, especially for home missions, have been greatly increased this year.

The New England Church, Rev. Alexander Lewis, has received a severe blow in the partial destruction of its house of worship by fire. The heating apparatus has been considered unsatisfactory and it is supposed that from it in some way the fire caught the Christmas decorations. The loss will amount to about \$15,000. The building was erected in 1853, and in 1886 was remodeled and many improvements added at great expense. Last summer the Sunday school room was refrescoed and changes were made adding to the conveniences. It will be a hard blow to bear. Over 125 have been added to the membership during the past two years, the growth of the Sunday school had necessitated the formation of four new classes this fall, systematic benevolence has been developed, a helpful monthly newspaper is published in the interests of the church and a grand winter's work was anticipated. Neither church nor pastor is easily discouraged, and no time will be lost in making and executing the best possible plans.

Pilgrim Chapel, branch of the Church of the Pilgrims, celebrated the fifteenth anniversary of the dedication of its present building and the forty-seventh of its existence with appropriate services and large congregations. There were 1,186 present at Sunday school.

ADRIAN.

## NEW ENGLAND.

## Boston and Vicinity.

The new edifice in which Pilgrim Church, Dorchester, has been worshiping several months attracts good-sized congregations, the morning attendance often exceeding 400. Two hundred and thirty-three families are now allied with the church. In order to keep the pew rentals low an appeal has been issued asking friends of the church to give their aid through the weekly offering. The expenses, including interest on a debt of \$23,500, amount to \$6,500 a year.

The Pilgrim Association had an enjoyable evening at the Tremont House, Dec. 19. Besides the consideration of the business of the body, an interesting paper was read by Mr. Edwin D. Mead on The Message of Puritanism for This Time.

## Massachusetts.

At the Mystic Church, Medford, in the vesper services, held once a month, selections are being given from such oratories as St. Paul and The Prodigal Son. The pastor, Rev. J. L. Hill, D. D., gives an appropriate address upon the subject of the oratorio.

The Essex Congregational Club celebrated Forefathers' Day, Dec. 18, at the Tabernacle Chapel, Salem. Rev. Drs. J. H. Twitchell and Arthur Little made addresses of unusual felicity, wit and wisdom. The meeting was large and enthusiastic.

Instead of the class and church prayer meetings usually held on Tuesday and Wednesday evenings,

respectively, the professors, students and neighbors of Andover Seminary assembled, Dec. 19, 20, to hear read by Professor Churchill the two lectures on homiletics which the late Professor Pease had completed before his death. More than ever was the loss that department has met with brought home to every one who listened to eloquent appeal and carefully arranged plans for faithful study. In thorough analysis of his subject and faultless diction the lecture recalled the style of Professor Phelps, while showing a familiarity with literature, ancient and modern, quite unsurpassed.

The young men's class of the First Church Sunday school, Lowell, celebrated, Dec. 19, the tenth anniversary of the entrance of their present teacher upon his office. This class consisted of three members when Deacon T. A. McMaster first became its teacher. About 150 members have been connected with it during the ten years and the present membership is fifty, the largest class, with one exception, in the large school. There have been added to the church from it forty-three members, and of the original three members—all of whom were present at the anniversary—one has entered the ministry and one still remains an active member of the class.

The church in Concord excommunicated, Dec. 22, on account of immoral conduct, Rev. W. A. De Pew, a former pastor, now residing in Ohio.

Rev. C. A. Dickinson of Boston was moderator of the council that installed Rev. F. J. Fairbanks over the church in Royalston last week, and also preached the sermon. Mr. Dickinson was the first person whom Mr. Fairbanks received to the church in his first pastorate. The house of worship has been repaired at a cost of \$1,000.

The Congregational Club of Fall River observed Dec. 23 as Forefathers' Day. Hon. C. C. Coffin gave the address. Judge Fox and Rev. T. C. Weiles followed with brief remarks.

The Merrimac Valley Congregational Club at Lowell last week listened to an address by Dr. E. L. Clark of Boston on *Things Shaken*, the thought of which was the advantage of being shaken out of the ruts of routine and habit.—The Union Auxiliary of the W. B. M. has raised the usual gift of \$200 to \$235 this year, in view of the pressing need.—Christmas Sunday was "relief Sunday," the charity of the various churches being expended for the needy and the unemployed under the direction of the Church League. High Street Church, Rev. C. W. Huntington, pastor, started the benevolent record of the day with a gift of \$500.

Christmas services with appropriate music were held in all the churches in Worcester and in several the morning service was devoted to the children.

#### Maine.

The Portland Congregational Club celebrated Forefathers' Day, Dec. 21, by ladies being in attendance. Rev. J. L. Jenkins, D. D., was elected president. After the banquet Prof. George Harris made an address on *The Modern Puritan*. The Puritan, he said, stood for two things—liberty and service. His life was a life of service in order to lift up those who were his inferiors.

#### New Hampshire.

The Central New Hampshire Congregational Club held its Forefathers' Day meeting, Dec. 20, under the auspices of the South Church, Concord. After two hours spent socially and dinner, Rev. F. E. Clark, D. D., addressed the club on *The Present Contests of the Coming Kingdom*, giving his impressions received in his journey round the world. Resolutions were passed in grateful remembrance of Hon. J. W. Patterson, an honored member of the club.

Plymouth is rejoicing in a new and commodious chapel. Contemplated repairs on the church edifice wait the coming of another summer.

#### Vermont.

District work in the vicinity of Bennington has received special attention for the past month. The Y. P. S. C. E. of the Second Church called Miss Hartig, one of the missionaries, into the field, and she visited four districts, spending a week in each. With one exception, the meetings were held in schoolhouses, which were filled in every instance. Besides a general quickening of interest a number of conversions have been reported.

Rev. A. A. Smith, who has been doing mission work at North Barre and East Barre, will discontinue at the former place and move to East Barre, giving his whole time to that field and Orange.

#### Rhode Island.

The Rhode Island Congregational Club held its winter festival in Providence, Dec. 11. Dr. Meredith

and Hamilton W. Mabie of the *Outlook* were announced as the speakers of the evening, but on account of a brother's illness Dr. Meredith was unable to attend. Mr. Mabie delivered an address characterized by that breadth of thought and elegance of diction of which he is master. Mr. Puddfoot made up for Dr. Meredith's absence in his own well-known way. The attendance was full. The evangelistic union meetings in progress in Providence continue to grow in interest.

#### Connecticut.

The Connecticut Congregational Club celebrated Forefathers' Day in Hartford. Rev. H. A. Stimson, D. D., delivered an address on *The Forefathers of Today*.

#### MIDDLE STATES.

##### New York.

The church in Jamestown, Rev. S. H. Adams, D. D., pastor, is in a prosperous condition, and has recently come into possession of a parsonage, which supplies a long felt want.

#### THE SOUTH.

One of the most notable of the celebrations of Forefathers' Day was that under the auspices of the Washington Congregational Club, at which Vice-President Stevenson, Justice Harlan, Senator Hawley and General Black were the speakers. Justice Brewer, the president of the club, presided, and the brilliant addresses were greatly enjoyed by a company representing the strength of Congregationalism at the nation's capital.

#### THE INTERIOR.

##### Ohio.

Following the jubilee celebration of the Euclid Avenue Church, the First Church, Cleveland, celebrated its fifty-ninth anniversary by dedicating its beautiful new auditorium. Rev. A. H. Bradford, D. D., preached the dedicatory sermon Dec. 17, and in the evening addresses were made by Secretary Fraser, President Ballantine and Rev. H. M. Tenney, D. D., who was pastor for nine years and in whose pastorate the Sunday school part of the building was erected. Tuesday evening the Endeavor Societies of the West Side held a union service with an address by Captain H. T. Fisher. Wednesday evening was given to a fellowship meeting, with addresses by city Congregational brethren and neighboring West Side pastors of several denominations. One of the original forty members was present. The Friday evening prayer meeting was made a roll-call and praise service. The new auditorium is one of the most commodious and attractive in the city. The entire property has cost about \$75,000, and the \$4,500 which remained unpledged on the day of dedication was promptly raised. Rev. J. W. Malcolm has won the hearts of his people and of his ministerial brethren, and under his leadership the old First Church enters on a new era of usefulness.—Pilgrim Church, though under the pressure of the hard times and of its new building, is doing more for benevolences than ever before. For the coming year no special collections will be taken but all benevolent offerings will be combined in weekly pledges, to be divided between the benevolent causes in a specified proportion. Forty-two per cent. goes to work in Cleveland, including the City Missionary Society and the Bohemian Board, thirty-three per cent. to the five societies doing State and national work, fifteen per cent. to the American Board, and ten per cent. to a reserve fund for special objects. Nearly \$2,000 was pledged the first Sunday, and the amount will be considerably increased. In Pilgrim Church all seats are free and current expenses are met by weekly offerings entirely separate from the pledges for benevolent purposes.

The Cleveland Congregational Club celebrated Forefathers' Day Dec. 18, with a banquet. Rev. D. O. Mears, D. D., spoke eloquently upon *The Pilgrim Idea in Society*, and made a special plea for the Puritan as well as the Pilgrim, endeavoring to minimize the historical distinction between the two which always finds conspicuous place in Forefathers' Day addresses. Rev. A. H. Bradford, D. D., made a strong address upon *The Pilgrim Churches in the Old World and the New*, and brought his hearers at once into intelligent sympathy with our present Congregational brethren in England.

The church in Mansfield has put its Sunday evening service into the hands of a newly organized men's club with encouraging results. The audiences have doubled and unusual interest is manifested.

Rev. Norman Plass assisted Rev. R. H. Edmonds of Mayflower Church, Mansfield, through two weeks of special meetings. There were about forty conversions.

#### Indiana.

Since the occupancy of the new church building at Fort Wayne a great increase in numbers is manifest in the congregation. The new auditorium, seating double the number of people, being relatively as full as the old church used to be. Ten new families are represented in the seventeen persons who united at the December communion.—The church in Amboy has engaged Mr. William W. Walker, a laborer who recently united with the church from another denomination. He supplies the pulpit acceptably and has the entire confidence of the community among whom he has lived and labored for many years.

The church in Marion is rejoicing in a revival conducted by the pastor, Rev. Levi White. Ten have been received to the church already. This church has a wide field in the northern section of the growing city.

Work has been opened recently with a view to a church organization in Dunkirk, a growing city of 3,000 people in the gas belt. The Knights of Pythias Hall has been rented, and Superintendent Curtis and others have supplied.

At the last Indianapolis Ministers' Meeting Rev. E. S. Smith read a paper on the religious life of Horace Bushnell, which was followed by interesting personal reminiscences.

#### THE WEST.

##### Iowa.

Special meetings at Berwick, conducted by the pastor, Rev. Joseph Steele, and Evangelist Tillett, resulted in a number of conversions. Five united with the church on confession before the meetings closed.

The church in Onawa, Rev. J. B. Adkins, pastor, has received fifty-one to membership during the year.

#### Minnesota.

Fifth Avenue Church, Minneapolis, Rev. E. C. Whiting, pastor, has made substantial gains during the year. Fifty-eight have united with the church, thirty-three on confession. There has been a gain in receipts of over thirty per cent., and contributions were made to all the seven societies. A debt of \$200 to the C. C. B. S. has been paid and current expenses for the year provided for. The present membership is over 150.

#### Nebraska.

The church building at Taylor was dedicated Dec. 13. The pastor, Mr. D. F. Bright, with his people had made the most strenuous efforts to complete the church before winter, Mr. Bright having worked on the building two or three weeks with his own hands. With the grant from the C. C. B. S. money enough was raised to pay all indebtedness. Following the dedication a council met and Mr. Bright was ordained.

Congregationalism had three field days in Northern Nebraska, Dec. 17, 18, 19, with the center of interest at Neligh. On Sunday Dr. J. F. Ellis began his pastorate with the church at Neligh, and twelve miles in the county from Neligh the Willow Valley church dedicated its attractive house of worship the same day. This church has been organized twelve years and has held its services at schoolhouses. Sufficient funds were raised at the dedication to meet all obligations. The house accommodates 125 persons and has been built at the small expense of \$1,318, much of the work having been given. On the next day the Congregational Club of Northern Nebraska met at Neligh and an address was delivered by Rev. J. T. Duryea, D. D., on *Biblical Criticism*. The next morning Dr. Duryea spoke to the students of Gates College, after which the club resumed its session and listened to a paper from Rev. John Jefferies, reviewing the first volume of Principal Fairbairn's *The Place of Christ in Theology*. In the afternoon a home missionary rally was held, with representatives from ten or twelve churches in the vicinity, followed by a council, to advise in regard to the ordination of President H. K. Warren. The council was large and representative, the churches invited reaching from Omaha to Crawford, a distance of nearly 500 miles. The candidate's statements were eminently satisfactory, and the public services in the evening had reference largely to the work of church and college.

#### South Dakota.

The women at Hetland are working hard for a church building, as the town is without any. The pastor, Rev. G. W. Crater, has three other charges, respectively fifteen, ten and nine miles from Hetland, which makes the work trying in the winter.

About a dozen have united with the church in

Lake Henry as a result of special meetings under the charge of the pastor, Rev. William Hardcastle. He is now holding services at De Smet, his other field.

Rev. D. R. Tomlin has just closed a successful series of meetings at Turton, fifteen uniting with the church Dec. 10. He is now at Erwin.

Special Evangelist Miss E. K. Henry is doing acceptable work among the churches of the southern portion of the State.

#### PACIFIC COAST.

##### California.

Plymouth Church, San Francisco, Rev. W. D. Williams, pastor, has received 222 to membership in the last three years.

Rev. H. M. Tenney at San José is greatly encouraged by the audiences, which are so large that a larger edifice is suggested.

The schoolhouse where the church in Oleander worships is so crowded that a church building is demanded.

A floating indebtedness of \$1,200 has been raised by the people of Plymouth Avenue Church, Oakland, largely through the gifts of two members. Rev. H. V. Rominger is expected to begin his labors as pastor early in February.

The seniors at Pomona College have subscribed \$100 per year for five years toward current expenses. An equal amount has been promised by the Ladies' Society of Claremont church.

The First Church, Pasadena, Rev. D. D. Hill, pastor, organized in 1885 with forty-four members, now has 294. The benevolences last year amounted to \$1,240, against \$466 the year before. The Chinese mission and Sunday school have about thirty pupils.

##### Oregon.

The church at Albany, which is prospering under the care of Rev. W. A. Trow, is having a series of sermons, which draw appreciative audiences, on the conversions of prominent characters in the Bible.

Rev. Daniel Staver of the Astoria church, assisted by Superintendent Clapp and Rev. D. V. Poling of the Independence church, closed a series of gospel meetings on Dec. 3. While the outward results were small, so far as conversions are concerned, great benefit is apparent among Christians themselves.

The church at Wilsonville had the misfortune to lose its co-pastors, Rev. J. M. and Rev. Dora R. Barber, a few months ago through the almost complete breaking down of Mrs. Barber from overwork. They went to their former home in Michigan for rest. This has restored Mrs. Barber so completely that they expect to be serving their church again by Jan. 15.

To enlarge their sphere of usefulness and to assist needy persons, regardless of church affiliations, the women of the First Church, Portland, recently organized themselves into a relief society, districted a part of the city, appointed committees to make house to house visitations and report their findings to the central body once a week. This committee work has been conducted by discreet women, and has resulted in the discovery of a number of families in a most pitiable condition, who were too high-spirited to make their wants known to the usual charitable organizations with which this city is unusually well equipped, and opportune relief was afforded. In numerous cases needy ones were helped to help themselves.

#### CHRISTIAN ENDEAVOR NOTES.

It is the custom in two Australian societies for the presidents to send birthday letters to each member.

A sign of the general interest in the movement for good citizenship is the appointment of a good citizenship committee by a Junior Society in the First Church at San Diego, Cal.

A unique society is the ladies' C. E. Society reported from Angola, Ind., as designed only for those ladies that before their admission had never taken part in a prayer meeting.

The Kansas officers are to issue for free distribution through the State a large number of copies of the addresses given by Rev. G. Douglas, D. D., and by Anthony Comstock at the Montreal convention.

At the Indiana convention there was displayed publicly for the first time in the United States the pennant bearing the letters Y. P. S. C. E. that was borne by the boat that went out to welcome Dr. Clark on his arrival at Australia. At this convention missionary and good citizenship departments were established.

The C. E. Missionary Institute is constantly branching out in new directions, one of the latest developments being a college movement. In this work the student volunteers co-operate with the Endeavor Societies, and college glee clubs will be called upon for help. The institute proposes, also, to offer, in the foremost colleges throughout the country, a prize for the best essay on missionary topics. In arranging for the missionary extension course preference will be given to requests coming from college towns.

#### WEEKLY REGISTER.

##### Calif.

BAKER, Henry R., Crawford, Neb., to Durand, Wis. Accepts.  
BALL, Albert H., has not accepted call to Anderson, Ind.  
BARNES, Jeremiah R., accepts call to Iberia, Mo.  
BARTON, Tilton C. H., Hopkinton, N. H., to Deerfield.  
BENTON, William E., accepts call to Muscatine, Io.  
BUTLER, James E., Church's Corners, Mich., to Somerset.  
BUTLER, T. W., accepts call to Everett, Wn.  
HARGRAVE, John W., Zumbrota, Minn., to Brooklyn Village, O.  
KAUFMAN, William H., Redfield, S. D., to Hull and Perkins, Io. Accepts.  
LAURENCE, John B., Norwalk, Ct., to Claremont, N. H. Accepts.  
LAURENCE, Horace H., to Broadway Ch., Somerville, Mass.  
LORD, Orlando M., Weymouth, Mass., to Antrim, N. H., where he has been supplying.  
MILLAR, William, accepts call to Big Rapids, Mich.  
ROMINGER, Henry V., East Portland, Ore., to Plymouth Ave., Ch., Oakland, Cal. Accepts.  
SMITH, L. Adams, Sartor, N. D., to Oberon for six months. Accepts.  
WINDSOR, John H., Clarendon Hills, Ill., to Geneva.

#### Ordinations and Installations.

BARNES, Henry E., t. Dec. 20, North Andover, Mass. Sermon, Rev. Nehemiah Boynton; other parts, Rev. J. M. Greene, D. B., B. F. Hamilton, D. D., H. H. Leavitt and W. E. Wolcott.  
BRIGHT, D. Franklin, o. Dec. 13, Taylor, Neb.  
FAIRBANKS, Francis J., t. Dec. 20, Royalston, Mass. Sermon, Rev. C. A. Dickinson; other parts, Rev. Messrs. Davis T. and F. E. Ramsdell, E. S. W. E. Dickerson and G. E. Underhill.  
HARPER, Joel, o. Dec. 13, Down, Okl. Sermon, Rev. R. B. Foster; other parts Rev. Messrs. J. H. Parker, L. J. Parker, L. S. Childs and Hon. W. H. Campbell.  
KENESTON, Luther M., t. Dec. 13, Shelton, Ct. Sermon Rev. C. S. Brooks; other parts, Rev. Messrs. J. W. Cooper, O. W. Barber, A. J. Park and C. W. Park.  
SMITH, S. A., o. Dec. 19, Cambridgeboro, Pa. Sermon, Rev. W. T. Sutherland; other parts, Rev. Messrs. B. C. and C. A. Jones.  
WARREN, H. K. o. Dec. 19, Neligh, Neb. Sermon, Rev. A. R. Thain, D. D.; other parts Rev. Messrs. Samuel Pearson, Henry Griffiths and O. D. Crawford.

#### Resignations.

BUTLER, James E., Church's Corners, Mich.  
BUTLER, Elmer W., Hartman, Col.  
COLE, John A., Plymouth Ch., Hammond, Ind. to accept call to First Pres. Ch., Crown Point.  
FLINN, W. H., Clevel Springs, Mo.  
MANNING, Samuel, Bridgewater, N. Y.  
METCALF, Irving W., Hough Ave., Ch., Cleveland, O., to become Supt. of the Cong. City Missionary Society.  
POWELL, Frederick S., Hastings, Neb.  
PRESTON, Elmer E., Hamilton, Mo., to give his time to evangelistic work.  
SACKEN, Frederick O., Warrenville, N. J.  
WATSON, James B., Portland and Liber, Ind.  
WEAGE, Edward D., National City, Cal., withdraws resignation.  
WESTERVELT, William D., Bethany Ch., Chicago, Ill.

#### Churches Organized.

DECOTO, Cal. Nine members.  
EAST LAKE, Tenn., July 27. Twenty-one members.  
HAYES CENTER, Neb. Seventeen members.  
LEICESTER, Vt., Dec. 21. Six members.

#### Miscellaneous.

ALVORD, Augustus, Barksdale, Ct., fell from the belfry of the Standard Church at that place, a distance of eighteen feet and was seriously injured.  
BAKER, Rev. Smith, is still critically ill, being under the influence of opiates most of the time. His pupil at the Maverick Church, East Boston, was occupied by R. A. Beard of Fargo last Sunday.  
HERRICK, William T., Castleton, Vt., has been severely injured by a runaway horse.  
KEEN, Lyman S., is engaged in newspaper work in LANPHEAR, W. E., a missionary of the American S. S. Union, is supplying the new church at Masonville, Io.  
LILLIE, Isaac H., has assumed charge of Second Ch., Ada, Mich., in addition to his pastorates at Cannon and Cannonsburg.  
SMITH, A. H., one of the board's missionaries in China, with his family, will spend the winter in Oakland, Calif.  
THRALI, J. Brainerd, is to supply the First Ch., Albany, N. Y., for a month.

#### ADDITIONS TO THE CHURCHES.

Conf. Tot. Conf. Tot.  
Almont, Mich., 6 Hayes Center, Neb., 17  
Alturas, Cal., 2 4 Irvington, Neb., 6 6  
Ashland, Neb., 1 4 Jennings, Okl., 2 14  
Auriville, N. Y., 5 5 Laramie, Neb., 19 19  
Coffey, Wn., 4 4 Oak Lawy., Neb., 1 3  
Crete, Neb., 1 4 Ohlman, Wyo., 14  
Curtis, Neb., 16 16 Red Cloud, Neb., 11 17  
Dayton, Wn., 2 4 Red Jacket, Mich., 4 13  
Decoto, Cal., 9 9 San Francisco, Plym.  
East Lake, Tenn., 3 4 outh, 5 7  
Genoa, Neb., 4 4 Seven h Ave., 20  
Glastonbury, Ct., 12 17 Third, 6  
Grand Rapids, Mich., 17 17 Spokane, Kan., 26  
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Conf. 195; Tot. 355.  
Total since Jan. 1. Conf. 14,388; Tot. 30,394.

#### OTHER CHRISTIAN WORK.

The headquarters at New Haven of the International Christian Workers' Association were burned Dec. 15, and besides the office furniture a large supply of tracts and of reports of the annual conven-

tions was destroyed. Of the total loss—\$8,000—\$5,000 are covered by insurance.

The Hadley Rescue Mission of Salem celebrated its second anniversary at the First Baptist Church, Dec. 17. Under the zealous labors of Rev. Robert Pierce, and supported by the churches of the city, a remarkable work is being done among the incompetent and unfortunate. Over 56,000 persons have attended its meetings during the year. Many have been reformed and converted and become members of the church. The total expense has been less than \$2,200 for the year. Salem, after a hard struggle, remains in the "no license" column another year, by a good majority.

The fifth anniversary of the American Sabbath Union was held in the Marble Collegiate Church, New York City, Dec. 10-12, Rev. G. S. Mott, D. D., presiding. The progress during the past year has been gratifying. The general secretary, Rev. J. H. Knowles, D. D., reported from thirty State Sabbath organizations and committees. The Sunday secular press was made a special topic for discussion. Rev. Drs. T. L. Cuyler, A. H. Plumb of Boston, C. H. Payne, C. L. Thompson, D. J. Burrill and others participating. All of the addresses were pronounced in opposition to the Sunday secular newspaper, though they were delivered in a spirit of candor and in a way to carry conviction upon a vital question. Resolutions were adopted expressing a deep sense of loss in the death of Col. Elliott F. Shepard, the president of the society from the beginning, and recommending that the first week of April, 1894, be observed as a special season of prayer throughout the world in behalf of the Sabbath, and appealing to the pastors and members of churches and to all citizens not to patronize any paper issued on the Lord's Day.

#### THE MESSIAH AT OBERLIN.

Oberlin, like Boston, hears Handel's Messiah every year, and the implied comparison is by no means extravagant. A chorus of two hundred voices and orchestra of thirty-five instruments, both unique in being composed almost entirely of undergraduates of the college and Conservatory of Music, with the best soloists that can be obtained, join in an annual rendition of the famous oratorio. The concerts are given two nights of the week preceding the holidays, and mark the culmination of the musical and, perhaps, the religious life of the year in Oberlin.

The soloists this year were Mme. Lillian Blauvelt, Carl E. Duffe and J. H. McKinley of New York and Sara Layton Walker of Cleveland. Prof. George W. Andrews presides at the organ and Prof. Fenelon B. Rice has for eighteen years acted as director.

Special trains bring hundreds of musical people from Cleveland, Toledo and neighboring towns in all directions, and the large Second Congregational Church is packed at each performance.

J. T. E.

#### HOME MISSIONARY FUND.

Estate of William Hyde, Ware ..... \$10,000  
A Friend, New Bedford ..... 4,00  
Mrs. B. H. Allen, Chelsea ..... 2,00  
Mrs. G. H. Allen, Chelsea ..... 2,00  
W. S. Bouteille, La Crosse, Wis. ..... 2,00  
Thomas S. Wiswall, New Market, N. H. ..... 2,00  
Mrs. C. S. Trowbridge, Ashford, Ct. ..... 2,00  
A Friend, Andover ..... 2,00  
Mrs. J. A. Hammett, Lee ..... 2,00  
C. L. Swan, Clinton ..... 5,00  
A Friend, New Jersey ..... 2,00  
I. W. Spalding, Clifton Springs, N. Y. ..... 2,00  
Mrs. E. Shumway, Warren ..... 2,00  
Annie M. Manning, Littleton, Ct. ..... 2,00  
Elliott B. Platt, Milford, Ct. ..... 2,00  
Mrs. Mary N. Phelps, Foxboro ..... 4,00  
Mrs. P. C. Reed, Plymouth, N. H. ..... 2,00  
Mrs. W. H. Haskell, Clinton ..... 3,00

These letters are their own appeal:

I am truly sorry to have to discontinue the *Congregationalist*. On a salary of but \$500 one can expect but few luxuries, even if they got them all. Owing to drought and terrible hailstorms in the summer and prairie fires this fall, many of our people have been reduced to actual want. Our field is very large and yet not a town or village on it. Some of my appointments are twenty miles apart and the country is so broken up as to bring me from one end to my work to the other I have not a house for ten miles. I will only add financially it looks a trifling dark, but our trust is in the great Head of the church and we will not desert our post.

If you can put my name on your "free list" for 1894 I shall be thankful. I am a "home missionary," trying to provide the highest education for my children. I do not want to stop the paper, but there is but one rule here and that is to get only what can be paid for.

## HOW THEY LOOK AT IT IN HONO- LULU.

BY L. E. APPLETON.

The astounding news of the Cleveland policy threw a bombshell into our peaceful community. Ever since the arrival of Commissioner Blount there has been much speculation as to what sort of a report he would present at Washington. While the belief generally prevailed that he would not favor immediate annexation to the United States, nothing so radical as the policy suggested in the Gresham letters was for a moment dreamed of. We are indignant at the un-American policy which our countrymen are pursuing toward us, indignant that our cry of help should go unheeded—that the voice of one man, who has proved himself incapable of an impartial investigation, should be set over against the voices of a multitude of other voices of statesmen, lawyers, clergymen, philanthropists and patriotic citizens. And last, but not least, we are indignant that our patriotic countryman, John L. Stevens, should have been so willfully and maliciously misrepresented.

It is not true, as Secretary Gresham implies, that the landing of Boston's troops was an unnecessary precaution. We who spent that anxious day in the city can testify what a mighty sense of peace came with that vision of the "red, white and blue." The rumor was all abroad in the city that the houses of the foreigners would be fired that night. Native parents took their children out of school, fearing for their safety during the night. Others were persuaded to go away without their children, by saying to them: "The Boston men are here to protect Americans. We are Americans. So long as your children remain with us they are safe." Two fires were actually kindled but promptly extinguished by the vigilant fire department. If any of us slept that night and the next it was due to the fact that the city was under martial law, the streets patrolled by a large number of volunteer guards and the Boston's men quietly waiting in the distance, ready to defend the lives and property of their countrymen, should it become necessary. That the promptness, forethought, self-control and firmness of the new government were sufficient to prevent riots and loss of life and property, not only during the revolution but through the nine long months of suspense which have followed, is something for which we are all profoundly grateful.

Since those first days of anxiety nothing has brought such consternation to the hearts of the people as the news of the Gresham letter. One brief moment of dismay, then lips compressed, teeth grew set, hands clenched and suppressed voices said, "We will see!" The Annexation Club called a meeting, the situation was discussed and a determination reached. "Is there not patriotism enough among us to risk our lives for the safety of our families and the welfare of our adopted country?" was the question raised in that meeting. "After all these months of patient waiting shall we give up the ground that has been gained thus far?" "Never," said most of those present, while the doubting ones answered, "We can't fire upon the stars and stripes."

The meeting broke up with the understanding that if the royalists should attempt an attack upon the capitol by night the alarm would be given by blowing a steam whistle. Meanwhile the capitol was barricaded and an extra force detailed to guard it. During the night the whistle of a newly arrived steamer was heard. Some thought it to be the dread signal of war, and immediately shouldering arms rushed out to conquer or to fall.

The feelings of the community found vent

on the following day in an indignation mass meeting, attended by about 1,000 citizens, representing the best elements of the city. But one opinion was expressed, "We can never go back!" Resolutions were passed deplored the action of President Cleveland and supporting the provisional government. Later on a petition was circulated, addressed to Minister Willis, explaining the circumstances which led to the formation of a new government and protesting against any act of war on the part of the United States which will endanger the lives, property and peace of the citizens and tend to overthrow a peaceful government, now well established and recognized, not only by the United States, but by the other principal nations of the world.

As several days have passed with no attempt at restoration the excitement has somewhat abated, and especially since the Australia, whose arrival was anticipated with greatest anxiety, brought no further demands from Washington.

Meanwhile the Annexation Club has been strengthened and consolidated by the sudden alarm felt, while volunteer offers of assistance from the other islands, from Washington State and California, have made the government feel that at least 1,500 men could be put into the field against the royalists should there be a contest of arms.

But our hope is in the American press, in the sympathy which our countrymen have expressed for us and in the God who wills not that any light of divine truth which has once burned should again be darkened by superstition and barbarism.

## THE TRUTH ABOUT THE OVER- THROW.

President F. A. Hosmer of Oahu College, Honolulu, writes under date of Dec. 1 as follows to the New York *Sun*:

American citizens here are thoroughly indignant at the unjust and manifestly prejudiced report of Commissioner Blount in Hawaiian affairs. His insults to United States Minister Stevens, his rudeness toward the better element in this community, his evident preference for the lower strata of society, were all overlooked, because he was the representative of the United States and we felt confident that fair treatment would be ultimately accorded to us. But the time has come when every American here should speak out in no uncertain terms and appeal to our fellow-citizens at home. We believe that the American people are with us, and that they will not tolerate such injustice, such a crime against civilization, as Mr. Cleveland and Mr. Gresham seem to have determined upon.

The United States troops did not overthrow the government of Queen Liliuokalani. She was driven from the throne by the united force of American, German, Portuguese and English mechanics, merchants and professional men, who have been goaded to rebellion by the outrageous conduct of the queen herself. There was no plot entered into by the better element. The majority was disposed to tolerate even the disgrace of selling out the kingdom to the lottery schemers and the opium swindlers, but when Queen Liliuokalani undertook to overthrow the constitution and rule as an absolute monarch she showed her complete inability to comprehend the spirit of the present age.

The contest is between the civilization founded here by the American missionaries in 1821 on the one hand, and on the other the scheming demagogues and irresponsible adventurers, leading the ignorant portion of the Hawaiians and half-castes. A very large part of the Hawaiian element—which, by the way, is less than half the whole population—is on the side of the provisional government.

The character of President Dole and his cabinet is above criticism. They are men

of a high order of ability, and are trusted implicitly by all classes here.

## ADDITIONAL TESTIMONY.

The *Friend* of Honolulu, the organ of the Christian churches of Hawaii, says:

The restoration of the queen, threatened by Secretary Gresham, would involve a variety of disastrous consequences. One of the most serious and most disgraceful would be its crushing effect upon nearly all of our best native pastors and upon the best class of Hawaiian Christians. . . .

During the eleven months of the new government, the ex-queen's secret information from Washington of her intended restoration has enabled her to maintain a powerful system of terrorism over her former subjects, who have been constantly threatened with speedy coming punishment if disloyal to her cause. . . .

Had this government and its supporters imagined that Mr. Blount was collecting evidence as the attorney of the queen against themselves, they would never have participated in supplying him with evidence. They would have insisted upon meeting all witnesses in open court with counsel to conduct cross examination. They would have demanded to present such testimony of their own as they desired. It is desired here to point out clearly that as a guide to a just opinion on the Hawaiian question, Mr. Blount's investigations are simply a farce and a fraud, because secretly conducted and with a distinct purpose to prove a predetermined case.

## SUICIDE BY INCHES.

A valuable article on inebriety in the New York *Sun* says:

Heredity is doubtless of the highest importance as an etiological factor in the production of either the vice or the disease. In an analysis of 600 cases admitted to an institution for inebriates in this country direct inheritance of a tendency to drink was traced in 239 cases and insanity was noted in the progenitors of thirty-eight others, so that nearly one-half of them were born in a condition to become victims of the inebriate malady. Inebriate parents not only beget children who may fall a prey to the same morbid impulse, but their progeny are often feeble, idiotic, epileptic or insane. It is the custom of physicians in all cases of insanity, epilepsy, idiocy and many other disorders to inquire into the record of intemperance in the family history. . . . Alcohol affects the system in such a variety of ways, perverts the functions of so many organs, invades and corrodes so many tissues, that the physician is often puzzled as to what part of the organism needs treatment first. The poison produces chronic inflammation of the stomach; it gradually inflames the liver and, in fact, strangles it like an iron hand; it injures the heart; it affects the kidneys; it does harm to the lungs; it produces *neurasthenia*, delirium tremens, insanity and epilepsy by its influence upon the nervous system; it attacks the spinal cord and causes *pseudo-ataxia*. Sometimes the physicians treat one of these conditions in a patient and sometimes many. But the worst condition is that of the vice or disease itself. He may treat and relieve to a certain extent the disorders just enumerated, but the habit offers terrible difficulties to overcome in order to conquer it. How shall the habit be cured? . . . Opium poisons the higher nervous centers in the brain; alcohol, carried by the blood throughout the body, exercises its baneful corrosive effects upon every tissue with which it comes in contact. Opium does not affect the progeny of a man, while alcohol is far-reaching in its hereditary devastations. Yet the chances for cure are worse in the slave to opium and morphine than in the alcohol habitué. The opium victim is generally irretrievably ruined, as far as he personally is concerned, but at any rate his offspring are spared a multitude of nervous and mental disorders.

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## GLEANINGS FROM OUR MAIL BAG.

### AS TO THE REVISION OF OUR TREATY WITH JAPAN.

For the interests of a fair understanding of the facts, we are glad to make room for this statement, from one of our honored Japanese missionaries, of the attitude of the Japanese in the matter of treaty revision:

During the recent World's Parliament of Religions, Mr. Kinzo Hirai, a Buddhist priest of Kyoto, made a sensational attack on Christianity. This was exactly in the line of his reputation, for he is known as an unscrupulous enemy of Christianity rather than as a zealous friend of Buddhism.

Our civilization and many of the acts of our government and official and unofficial representatives abroad are so largely un-Christian that when we are arraigned we are inclined to believe the charges without taking the courage or the pains to ask whether they are true or not. This seems to have been the attitude of Mr. Hirai's hearers. When, for example, he gave as a reason for his rejection of Christianity the statement that "the Japanese in the Hawaiian Islands are deprived of their suffrage," no one stopped to think that perhaps not one of the 16,000 Japanese in Hawaii ever had a vote at home. Besides, there is the best of authority for the statement that this suffrage was once offered but was refused by the Japanese Government.

Another charge brought by Mr. Hirai was that Christian nations still cling to the treaties which were made with Japan in the days of feudalism. I do not defend the course of the western powers by which for many years they refused treaty revision to Japan. Their united and persistent refusal to recognize the progress Japan has made cannot be too strongly condemned. At the same time justice requires the statement that for eight or ten years past this has not been true of the United States. Not a few American writers even seem to ignore or forget this. For example, a recent writer in the *Arena* asks: "If they are a people entitled to respect, if the pages of their record are comparatively clean, if past history proves them invincible, why, in the name of justice, is their earnest petition for treaty revision continually ignored?"

Now, so far as the United States is concerned, the implication in the foregoing question is without foundation. For several years before Mr. Cleveland's first administration our representative in Japan was Judge Bingham. At that time a treaty between the two governments was made and signed, but at the last moment the Japanese Government insisted on adding a clause stating that this treaty should not go into effect until the treaties with other powers should be revised. This information I had from Judge Bingham himself.

Again, near the close of Mr. Cleveland's first administration, another treaty was signed and sent on to Washington, but before it was ratified the Japanese people became so much opposed to it that the government was compelled to abandon it. And during the past four years the great hindrance to treaty revision has been Japanese public opinion. This has been so uncertain that no ministry dared to act in the matter. At the last session of Parliament a memorial was passed on the subject, and this may prove a basis for future action, but even this seems uncertain, for, while popular opinion insists on the Japanese Government being treated as an equal, there is a large and apparently growing party which utterly opposes the granting to foreigners not only the right to hold property but also freedom of residence in the interior. The

newspapers report that 120,000 signatures have been affixed to a memorial of this character in the single province of Kumamoto. While, therefore, Christian governments have been slow to recognize the just claims of Japan in the matter of treaty revision, for several years past the hindrances to treaty revision have been partly, even largely, on the side of Japan. Kyoto.

M. L. GORDON.

### NOT A WISE INVESTMENT.

With institutions already planted suffering for want of funds, and with increased calls from every quarter due to the stress of hard times, it hardly seems necessary to say to intelligent Christian givers that to encourage the starting of new enterprises at this time, depending on benevolence for support, is to injure the older ones. The pastor of a very generous church puts the argument in this interrogatory fashion:

Can you, from your outlook over the whole field, throw any light on the question whether there is need of a new theological seminary for training home missionaries, drawing its students from all over the land to some point in the West where they may be trained for the work better than in our existing seminaries? Do not Oberlin and Chicago, with their various departments for training men for our own and the foreign population, and the five other seminaries of the East and California, supply the need? Again, if such a new theological seminary, or the establishment of such a department in connection with a young institution having a preparatory and collegiate department, struggling for support and appealing to the whole country for students and money, be desirable, when we consider the needs of the home missionary work, is it desirable to seek to establish it at such a time as the present?

The colleges of the West, as to whose necessity there is no question, are hard pressed to pay current expenses, and are making most urgent appeals for help to all who are accustomed to give for Christian education. All our religious societies are making special appeals to the churches to keep their work from crippling retrenchment. Now is it wise at such a time to divert from these established agencies, many of them still weak, especially the Christian colleges of the New West, to start new agencies, the need for which is not imperative and the feasibility of which seems to many chimerical?

PASTOR.

### A CORRECTION.

In the *Congregationalist* of Oct. 19 the opening sentences of my article on Creator and Creation contain a mistake that, as soon as it caught my eye, I felt should be corrected. "In the languages of the far East one may search in vain for the words creator and creation," should be changed to, "In the languages of the far East these words are indeed found, but they are unknown to the masses of China, Korea and Japan, and in the limited circles where they are known do not mean what they do with us." The learned classes know these terms, but as in scores of words that when translated into English lose much of their eastern and take on a western meaning, so the rare word, creator, means the creator that belongs to pantheistic thinking—an impersonal force that develops all things of necessity, and it is by no means the Creator of Gen. 1: 1. A beautiful Chinese verse says:

The clean light of the moon and the swift stream of the rivers. These are from the treasure-house of the creator.

Any ordinary man of the West would naturally take this to mean the personal Creator and Ruler of the universe, while an eastern mind would as naturally take it to be a personification of the impersonal power that pervades the universe. Perhaps this correction will serve to call attention more emphatically to one of the great differences between the thought of the East and that of the West.

Sendai, Japan. J. H. DEFOREST.

### A PROTEST.

A union meeting of young people's societies of the Congregational, Methodist and Baptist churches was recently held on a Sunday evening in a suburban city within ten miles of Boston. The large audience-room was filled with the flower of the young people of the city with a considerable sprinkling of older church members. In the course of his remarks the minister in charge made the following astounding statement. I quote as nearly as possible his own words: "There is not an individual in this audience through whose mind there has not passed during the week the basest of thoughts—so base that he would not dare to mention them to his dearest friend."

I protest with my whole soul against the utterance of such a doctrine as a relic of mediævalism and worthy only of certain semi-pagan beliefs. I protest against it as giving to young Christians just starting in their new life an utterly false and misleading view of the "power of God unto salvation." In a soundly converted man or woman the thoughts themselves are so centered on the one object of life, nearness to Christ and a willingness to do His will, that there is no room for the recurrence of base thoughts.

W. P. A.

Truly the stars were given for a consolation to man. We should not know but our life were fated to be always groveling, but it is permitted to behold them, and surely they are deserving of a fair destiny. We see laws which never fail, of whose failure we never conceived, and their lamps burn all night, too, as well as all day, so rich and lavish is that nature which can afford this superfluity of light.—Thoreau.

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## AN APPEAL FOR THE A. M. A.

To the Friends of the American Missionary Association: The American Missionary Association does the work of the Congregational churches for seven millions of negroes, for two millions of mountain whites and for the Indians of the West and the Chinese on the Pacific coast. This is a vast and needy field. The association is now in embarrassing straits. For the first time in many years it is seriously in debt. This debt, as stated at the annual meeting, was \$45,000, and is in danger of being doubled at the end of a year. The work of the association is of incalculable importance. It includes the support of churches, schools, colleges and various other forms of mission work; it is the greatest work done for the negroes of the South by any religious body in the country.

The association has pared down its work until no more can be done but to close churches and schools, which would be disastrous to a work as distinctively the trust of the churches as any of their enterprises.

The undersigned were appointed a committee at the annual meeting held at Elgin, Ill., to consider the exigency of the association. We accordingly call upon the churches to take the missions of the association anew to their hearts, and we recommend Sunday, Feb. 11, 1894, the Sunday before the birthday of Abraham Lincoln, to be set apart as a day in all our churches for special presentations to the public of the needs of the association and for special and additional collections to cancel the debt and to carry on the current work of the year. This is an unusual year with our churches and all our benevolent societies. It is our privilege to make sacrifices this year. It is one of the splendid features of Christianity, and of our Congregational Christianity, that it, again and again, has proved equal to emergencies. In years like this God comes to us anew with His work, and says, "Prove Me now." And what blessings Christians and churches have had when in their poverty they have proved God. Let us join hands in making Sunday, Feb. 11, 1894, a new day in the work of emancipation—the day of a new response all along the line.

C. H. JOHNSON, Montclair, N. J.  
S. B. CAPEL, Boston, Mass.  
A. L. WILLISTON, Northampton, Mass.  
RODNEY DENNIS, Hartford, Ct.  
WILLIAM E. HALE, Chicago, Ill.  
GEORGE R. LEAVITT, Cleveland, O.  
DAN F. BRADLEY, Grand Rapids, Mich.  
WILLIAM H. WANAMAKER, Philadelphia, Pa.  
AUSTIN ABBOTT, New York, N. Y.

## BIOGRAPHICAL.

W. H. HOWLAND.

Few men better illustrated the words, "diligent in business, fervent in spirit," than ex-Mayor Howland of Toronto, Can., who died in that city, Dec. 12, at the age of fifty. He was well known on this side of the line, since he has been a favorite speaker at the conventions of the Christian Workers' Association, which organization he ardently supported. As mayor of Toronto for two terms, he made an enviable record, closing many of the saloons and promoting the moral welfare of the city in other ways, while during his administration the assessed valuation of property increased from sixty-eight to ninety-eight millions. He founded many benevolent institutions and was untiring in personal Christian service.

REV. HENRY JACKSON RICHARDSON.

Mr. Richardson has had the good fortune to have only one pastorate and to reside during all his life as a minister with one people. He was born in Middleton, Mass., June 23, 1829. He graduated at Amherst College in 1855 and at Andover in 1859. He was ordained pastor of the church at Lincoln in 1860 and remained in office till he resigned about a year ago. He died there Dec. 19. He was a man of unflinching integrity, devout spirit and a companionable disposition. His presence has been a familiar one in the Boston Ministers' Meeting for many years.

REV. JOHN ORR FISKE, D.D.

Dr. Fiske died at his home in Bath, Me., Dec. 19, aged seventy-four years. He was a graduate of Bowdoin College and Bangor Seminary, and for forty years was the pastor of the Winter Street Church of Bath. Ill health compelled him to resign from the active pastorate about ten years ago. For many years he was president of the Maine Missionary Society and vice-president of the trustees of Bowdoin College. Few men in Maine have been so deeply and generally beloved as he. His wife,

the daughter of Rev. Dr. Benjamin Tappan, survives him, with a son and a daughter. Funeral services were held at the Winter Street Church, Dec. 22.

## Marriages.

(The charge for marriage notices is twenty-five cents.)

BOYNTON—MERRILL.—In Portland, Me., Dec. 21, by Rev. J. G. Merrill, D. D., and Rev. G. M. Boynton, D. D., Harry Walcott Boynton of Andover, Mass., and Lucia Griswold Merrill of Portland.

CARPENTER—HOYT.—In Newfane, Vt., Dec. 21, William B. Carpenter of Woonsocket, R. I., son of Rev. C. C. Carpenter of Andover, and Katherine M. Hoyt of Newfane.

## Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, containing eight words to a line. The money should be sent with the notice.)

BARRETT.—In Rutland, Vt., Dec. 17, Laura S., youngest daughter of Judge Barrett and a graduate of Smith College, aged 25 yrs., 9 mos.

BASSETT.—In Winslow, Me., Dec. 18, Abiel Bassett, recently of Bridgewater, Mass., aged 82 yrs., 5 mos., 23 days.

ELLIS.—In this city, Dec. 12, Mrs. Lucy B., widow of Col. Abijah Ellis of Boston, aged 86 yrs., 17 days. She was the daughter of Deacon Nathan Bucknam Ellis of West Brookfield, and great-granddaughter of Rev. Nathan Bucknam, of more than seventy years pastor of the First Church in Medway.

GAY.—In Newton, Dec. 20, Letitia B. Gay, proprietor of Hotel Huntington, Boston, and a prominent member of Eliot Church, Newton, aged 65 yrs.

HARLOW.—In Brooklyn, N. Y., Dec. 21, at the home of his daughter, Rev. William Harlow, a retired minister, aged 85 yrs., 2 mos.

MORSE.—In Pontiac, Mich., Dec. 3, Sophia P., widow of the late Rev. Jason Morse of Brimfield, Mass., in the seventy-second year of her age.

MOORE.—In Hartford, Ct., Dec. 16, Mary B., wife of Rev. W. H. Moore, aged 61 yrs.

STEVENS.—In Worcester, Dec. 14, Charles Emery Stevens, son of Judge Roswell Stevens and well known as a teacher, lawyer, editor and author of *A History of Worcester Churches* and other volumes, aged 75 yrs., 9 mos.

WARREN.—At the home of her son, Edward K. Warren of Three Oaks, Mich., Dec. 15, after an illness of two weeks' duration, Caroline C., wife of Rev. Waters Warren, aged 80 yrs., 11 mos.

WOODBURY.—In Royalston, Dec. 18, Almira G. Chase, wife of George Woodbury, aged 67 yrs.

## MRS. REBECCA PORTER KEEP.

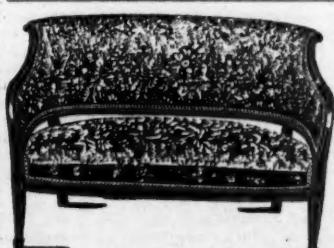
Mrs. Keep, the widow of Rev. John R. Keep, formerly of Hartford, died at Farmington, Ct., Dec. 11. She was a sister of the late President Porter of Yale, and of Miss Sarah Porter of Farmington. Her death will bring sadness to a great number of friends who have felt the charm of her lovely character, whether in the days of her girlhood in her father's house in Farmington, or in the years of benevolent activity in her place in her own house at Hartford, or in her later years in the Porter home at Farmington, where since her husband's death in 1884, she has for the most part made her home.

Mrs. Keep had the fine mental gifts which were bestowed upon her family. Her understanding was clear, her taste correct, and she had that industry and aptitude for housewifely arts which were a frequent possession of daughters of New England ministers of the last generation. Her home was a most hospitable one, where the wife of the husband and the gentle kindly nature of the wife combined to entertain and attract the guest.

Mrs. Keep suffered the loss of a most promising son and a daughter in the early prime of their manhood and womanhood, but she bore these and other bereavements with a Christian cheerfulness, never forgetting, in her grief for what had been taken away, her gratitude for what had once been given and what still remained. Two children survive her; a son, Dr. Robert P. Keep of Norwich; and a daughter, Mrs. Dr. Avery of Hartford. "Her children shall rise up and call her blessed."

## REV. J. H. M. LELAND.

Mr. Leland, who died at Amherst, Mass., Dec. 16, aged 72 years, 10 months and 21 days, was born in Amherst, Jan. 29, 1821, and spent his boyhood days there. He fitted for college at the old Amherst Academy and graduated from Amherst College in 1840. He studied medi-



of the frame is almost entirely concealed. Brocades of Empire design. Here and there is a bit of inlay.

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one about nine months in Rochester, N. Y., and then returned to Amherst and was very ill with typhoid fever. During this illness he became a Christian and decided to enter the ministry. He graduated from Andover Theological Seminary and was first settled in South Royalston, Mass., where he was ordained, and then in 1858 he was admitted to Thorndike, Mass.

In 1858 he was residing in Amherst. He was a leading member of the First Congregational Church, and served the church faithfully and well as deacon, clerk and Sunday school superintendent. He did not give up the preparation of sermons after retiring from the pastorate, but often preached as a supply with great acceptance. His sermons were carefully prepared and were thoroughly evangelical. He preached the Word. He was survived by his wife and his daughter, Frances Minnie and Mrs. William H. Synder of Troy, N. Y. An honored citizen, an earnest Christian and a kind husband and father has gone to his reward. "The memory of the just is blessed."

## DEACON EDGAR DAMON.

This brother's unfailing interest in the kingdom of God was shown during thirty-six years of active service for the church and during the seven last years of his life in his home. He taught and lived his life in Reading. Joining the Old South Church in 1850, within a year he was chosen deacon and served in that office as long as he lived, continuing in the united church after the Old South and the Bethesda Churches became one. He was also clerk, Sunday school superintendent and teacher. Sincerity of conviction, warmth of religious feeling, the spiritual quality of his character, his devotion to duty and serene patience were evidenced to all who knew him best of the City and within. alike in the gentle kindly and spiritual elements of his nature and in the sterner and more ardent ones he reminded us of the disciple who "leaned at evening on the Master's breast."

He died in Reading, Dec. 16, aged sixty-six.

## DEATH SEEMED NEAR.

## Intense Suffering from Blood Poisoning.

BALTIMORE, MD., Sept. 20, 1893.

"For four years I was in intense suffering with an abscess on my thigh. It discharged freely and several times

## Pieces of Bone Came Out.

Last February I had to take to my bed for four weeks, and then it was I began to take Hood's Sarsaparilla. I soon got on my feet, but was very weak and went to the Maryland University Hospital, where they said my trouble was chronic blood poisoning and gave me little hope. I returned home and continued taking Hood's. I have used six bottles and the abscess has entirely disappeared and I have been in

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I know if it had not been for Hood's Sarsaparilla I should be in my grave. I have gained in weight from 147 a year ago to 170 pounds to

## Hood's Sarsaparilla Cures

day. I praise Hood's Sarsaparilla for it all." WM. E. GREENHOLTZ, 1812 Hanover Street.

**Hood's Pills** are carefully prepared and are made of the best ingredients. Try a box.

## An Artistic Suite.

This sofa is one of a set of five pieces, and at first sight it seems to have no connection with the furniture now in your drawing-room. One or the other is sadly out of place, and you soon discover which.

There is a refinement about the new shapes which is helping their introduction. The wood coverings are in exquisitely patterned

Brocades of Empire design. Here and there is a bit of inlay.

Comfort is not forgotten, and the inclination of the back and sides makes the new shapes actually luxurious. Contrast this with the work of last season, when discomfort was the effect which designers often sought in reception furniture.

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## Notices.

*Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).*

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, Jan. 1, 10 A. M. Subject: *The Power of the Holy Spirit*. Speaker: Rev. A. J. Gordon, D. D.

**THE LADIES' PRAYER MEETING** in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

**MASSACHUSETTS BOARD OF MINISTERIAL AID**—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. B. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

The annual meeting of the Woman's Board of Missions will be held in Berkely Temple, corner of Berkely Street and Warren Avenue, Boston, on Wednesday, Jan. 17. Morning session at 10, afternoon session at 2. The usual business will be transacted and reports of committees appointed for the year. Portfolios will be presented. These will be addressed by Miss Mary L. Evans of Harpott, Turkey, Miss J. G. Evans of Tungcho, China, and a paper on the Parliament of Religions by Mrs. Joseph Cook. **ABRIL B. CHILD, Sec.**

## BENEVOLENT SOCIETIES.

**WOMAN'S BOARD OF MISSIONS**, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abby B. Child, Home Secretary.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** a reorganized Massachusetts by The Massachusetts Home Missionary Society, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston. Field Secretary.

**CONG. SUNDAY SCHOOL PUBLISHING SOCIETY**—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school help and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

**THE AMERICAN MISSIONARY ASSOCIATION**, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational Hall; New Haven, 18 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

**AMERICAN EDUCATION SOCIETY**—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 181 Washington St., Chicago.

**MINISTERIAL RELIEF**—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee has decided to hold a fast day, and a splendid offering for its permanent interest fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

## FORM OF A BEQUEST.

*"I bequeath to the 'Trustees of the National Council of the Congregational Churches of the United States' (a body corporate chartered under the laws of the State of Connecticut) heretofore known as the 'National Council of Ministers' Relief,' to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.*

**BOSTON SEAMAN'S FRIEND SOCIETY**, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels in distress, disabled sailors, and other necessitous and shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.  
GEORGE GOULD, Treasurer.

BARNA S. SNOW, Corresponding Secretary.  
Congregational House, Boston.

**AMERICAN SEAMEN'S FRIEND SOCIETY**, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance bars and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; and *Safe Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.  
Rev. W. C. STITT, Secretary.  
W. C. STURGES, Treasurer.

**THE AMERICAN SUNDAY SCHOOL UNION**, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is: "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the Secretary for New England, Rev. Addison F. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1652.

Ill tempered babies are not desirable in any home. Insufficient nourishment naturally produces ill temper. Guard against the annoyance of fretful children by feeding nutritions and digestible food. The Gall Borden Eagle Brand Condensed Milk is the most perfect and successful of all infant foods.

## "The Congregationalist" Services

Issued semi-monthly. One complete service in each issue. Carefully prepared, reasonably short, embracing responsive readings, hymns and prayers, keyed to one central thought and adapted for use with or without a choir. An outline of each Service appears in the *Congregationalist*, and the Service immediately thereafter is issued as a convenient eight-page pamphlet, with the music printed in full as well as the hymns and readings.

**100 Copies, 60 Cents, postpaid.**

*Less than 100 copies, 1 cent each. Cash with order.*

*Yearly subscription, Series of 1892-93, 25 cents.*

**1—Thanksgiving. 2—Pilgrim Fathers. 3—Christmastide. 4—The New Year. Nos. 5-8—EVENTIDE SERVICES: 5—The Forgiveness of Sins. 6—Trust in God. 7—The Days of Thy Youth. 8—The House of Our God. 9—Passiontide. 10—Easter. Nos. 11-13—EVENTIDE SERVICES: 11—The Homeland. 12—Humility. 13—God in Nature. 14—The Way of Peace (Memorial). 15—Children's Sunday. 16—National.**

**THE CONGREGATIONALIST, 1 Somerset St., Boston.**

## THE SERVICES.

## Good Words About Them.

"Send 200 Forefathers' Day Services. We were interested in your No. 1, but you did not mention us among the college congregations which used it." —Marietta College.

"We used No. 2 at Shawmut Chapel last evening. The service occupied just sixty minutes, with twenty minutes for the address. These orders of worship are well adapted for chapel or mission use, the responsive and musical portions being of such a character that all can heartily unite in them. The use of the services has increased our congregation." —D. W. Waldron, Boston.

"I tried your Thanksgiving Service and liked it so well that I want to try the year's services and have them sent regularly. Will you put me down as a regular subscriber for 100 copies? Will you please send me 150 copies of the Christmas Service at once, and 100 copies of the other services as they are issued?" —Illinois Pastor.

"We used No. 1 on Thanksgiving Day. Had the best attendance we have had since Children's Day, and the service was thoroughly enjoyed by all present. It lasted just one hour, the address having been limited to twenty minutes." —New York.

"We have used No. 1 with great pleasure and profit. I have been accustomed to hold such a service monthly for several years, with a program of my own, and always with good interest. Your services are THE VERY BEST I have ever seen and our people were much pleased. You cannot fail to be successful in your good efforts to aid the evening services in the churches." —A New England Pastor.

"We used No. 1 last evening and there were twice as many present as we usually have in the evening. It far surpassed my expectations." —A Maine Pastor.

A Connecticut pastor writes to the editor of the services: "You have put our churches and us pastors under obligation to you for editing these *Congregationalist* Services, which promise to be so good. I used No. 1, the Service of Thanksgiving, in my church last Sunday evening, and found not only a much larger audience than usual attracted but an evidently increased interest. We shall, I think, use nearly or quite all of the series. It is worth much to have an order of evening worship of this sort, of good tone, and, at the same time, popular. It gives me pleasure to add my thanks to those of many others."

"Send 1,000 'Forefathers' Day' (No. 2) and 1,000 'Christmastide' (No. 3) *Congregationalist* Services. The Thanksgiving Service was received in time and was very satisfactory." —First Church, Oakland, Cal.

"From my study I have this evening listened to the choir preparing the music (No. 1) and I am satisfied that it is a great success. We have, through our Young Men's Club, prepared such services weekly since April 1, and have some knowledge of what is required in a service that has 'go' in it as well as dignity and a worshipful spirit. Your service has them all."

"My praise of this service (No. 1) is unstinted, both as to contents and mechanical execution." —Pastor Union Congregational Church, Providence.

"We have this evening used your Service of Thanksgiving with peculiar satisfaction. Please send me at once 225 copies of No. 2." —Another Providence, R. I., Pastor.

"Our people enjoyed your Thanksgiving Service so much yesterday that I hasten to order for Christmas. You certainly deserve the thanks of all for providing us with a series of such rich, and at the same time practical, services at the low price asked." —East Windsor, Ct.

"Today at a large union meeting, with a big choral union, we used the Thanksgiving leaflets. Every body was delighted." —Nebraska.

"I think the arrangement is as near perfection as you can come without absolutely reaching it."

"We used your Thanksgiving Service last evening and enjoyed it very much. I presume we shall use most of those you plan to publish, as our Men's Sunday Evening Club, just started, seems inclined to take them up, alternating with a printed program of their own." —Wisconsin.

"Admirable in contents and in execution. I anticipate an increased attendance at our evening service." —New Whatcom, Wn.

"Your 'Thanksgiving Praise Service' was a success with us. We had a full house and an interested congregation from beginning to end. I spoke just twelve minutes on the first four lines of the service. . . . The people took the text home with them in the leaflets. I shall be glad to use more of these services. They strike me as being wisely planned, rich in Scripture truths, dignified, and, above all, just long enough." —Michigan Pastor.

"The best of its kind. Heartily enjoyed by our people." —Another New England Pastor.

"Your Thanksgiving Service was fine and the people enjoyed it very much. Hope it will be a permanent feature in your work."

"I am delighted with your plan. It should be welcomed universally." —A New England Pastor.

Another pastor writes: "They suit me to a T."

"We like the Thanksgiving Service so well that I hope we will try the Forefathers' Day Service. Send 200." —Lewiston, Me.

"Your Thanksgiving Service is a big success; my congratulations. I am glad you are to continue." —Massachusetts.

"I used the Thanksgiving Service last Sunday evening, to the delight and profit of all the congregation." —Rockford, Ill.

"I found your Thanksgiving Service first class. . . . I prefer your services to the —." —Iowa.

"Used No. 1 and found it to be the best of the kind we have tried." —Washington.

"We used the Thanksgiving Service and were delighted with it." —Minnesota.

"The Thanksgiving Service was an admirable success." —Florida.

"Your Thanksgiving Service was used by us at our union meeting on the 30th ult., and was highly enjoyed by all, Methodists as well as Congregationalists." —Ohio.

## THE BUSINESS OUTLOOK.

The financial and industrial situation is anything but in harmony with that spirit of good cheer and hope which is associated with Christmas and the New Year. Transactions are on a much restricted scale, of "a hand-to-mouth character," as the saying is. Symptoms of improvement there are, to be sure, but they are frequently obscured in the general gloom. The record of railway receiverships is appalling, with prospect of further additions thereto. Prices of railroad and other stocks are much depressed, and uncertainty as to values is widely prevalent. The plethora of funds only serves to emphasize the unfavorable nature of trade in nearly all branches.

The report of Secretary Carlisle was better than could have been hoped for. His recommendations as to authority to issue bonds were good, but might have been put far more urgently. The report serves to bring out sharply the revenue necessities of the Government and the doubts as to how they are to be met. The report has not appreciably affected the situation in Congress. In fact, a motion to authorize an issue of bonds is threatened with amendments of a most dangerous nature.

The wheat markets are lower and ominously so. The farmers have not had large crops this season, and a low price on a moderate crop is a great misfortune to them. In the Northwest the producers have been forced by quick needs to rush their wheat to market, and they have received a poor return. Under such conditions the general trade of that section must be unsatisfactory until a new crop comes into sight. In other parts of the West conditions are not so bad. But over that whole section the withdrawal of credit which took place last summer has caused a shrinkage of traffic to minimum proportions. And yet visitors to that section report that the outlook there is for improvement from the present low level, rather than for further contraction.

In the East, where the manufactures are so important, no great change for the better can be looked for until the tariff legislation is farther along. At best, that means a long period of stagnation. The tariff fight will be bitter, especially so if the dominant party is divided when it comes to voting. In the Senate the chances are even that the Wilson bill cannot pass save after very material amendment.

## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, DEC. 22.

Mrs. Robert A. Hume of Ahmednagar, India, presided and spoke of Christ's coming as bringing so much joy to those who had waited for Him, and of Christmastide as a time of hope among missionaries, native Christians catching more and more the spirit of the season. She described the surroundings of Mrs. Sibley and Miss Gordon at Wai, a stronghold of heathenism upon one of the sacred rivers with many temples, where more helpers are needed, and of Mrs. Bissell, who hesitates to take a needed rest because there is no one to take up her work.

Tender mention was made of Miss Johnson of Bradford, who had been stricken with paralysis on Thursday while writing a letter to Mrs. Hume, whom for years she has affectionately called her "daughter," explaining gifts which she was sending to some of the missionary children at Auburndale.

Mrs. Joseph Cook read an extract from a recent address of Mrs. Isabella Bird Bishop in Exeter Hall, in which self-sacrifice was urged, and stated that Mrs. Bishop is soon to visit Korea and other mission fields, in order that she may observe the work and present it to others. Mrs. Peloubet reported that her

branch, Middlesex, has already raised more than its share of the possible deficit in the Woman's Board treasury, and spoke of Mrs. Richardson of Lincoln, now in deep sorrow, as a prominent helper in branch work.

Miss Crosby of Micronesia spoke of the difficulties which beset the work in those islands, of the hindrances which Germans and Spaniards have put in its way, and of the danger which threatens unless some one is speedily found to take the place of Dr. Pease, who will probably feel compelled to leave Kusale on the return voyage of the Morning Star, and another to enter the service at Ruk.

If we like a man's dream we call him a reformer. If we don't like his dream we call him a crank.—W. D. Howells.

## During the Month of January,

If you are like most readers of this paper, you will have a few dollars to invest—perhaps a few hundreds or thousands. You doubtless wish the best possible rate of interest consistent with safety.

Now, the Provident Trust Co. is organized for the express purpose of making safe investments for colleges, societies, estates, and individuals.

It offers guaranteed *gold mortgages* on improved city property, bearing 6% to 7% interest. It also offers school bonds and other high class securities yielding 5% to 6%.

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Our book on investments  
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## HOME INSURANCE COMPANY

OF NEW YORK.

## OFFICE, NO. 118 BROADWAY.

Eightieth Semi-Annual Statement, July, 1893.

CASH CAPITAL.....	\$3,000,000.00
Reserve Premium Fund.....	1,063,781.37
Reserve for Unpaid Losses, Claims and Taxes.....	4,062,492.00
Net Surplus.....	280,941.78
<b>CASH ASSETS.....</b>	<b>\$0,116,182.11</b>
SUMMARY OF ASSETS.	
Cash in Banks.....	\$193,631.78
Bonds and Mortgages, being first lien on Real Estate.....	1,063,781.37
United States Stocks (market value).....	608,759.37
Bank and Railroad Stocks and Bonds (market value).....	1,408,580.00
State and City Bonds (market value).....	891,682.74
Loans on Stocks, payable on demand.....	121,000.00
Premiums uncollected and in hands of Agents.....	718,405.67
Interest due and accrued on 1st July, 1892.....	36,816.18
<b>TOTAL.....</b>	<b>\$0,116,182.11</b>

D. A. HEALD, President.  
E. H. WASHBURN, Vice-Presidents.  
E. G. SNOW Jr.,  
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NEW YORK, July 11, 1893.

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## FIRST MORTGAGE

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BEARING

## 6 1/4 and 7 % INTEREST.

are recommended for safety and promptness in meeting interest and principal. Send for list. References upon application.

THE CENTRAL TRUST CO., Denver, Col.

## Financial.

## 8% Guaranteed or Full-Paid Stock. 8%

Assets consist of first mortgages on improved Iowa real estate amounting to \$623,221.00. Interest income exceeds \$5,500.00 monthly. No 8 per cent. investment in Iowa offers equal assurance of safety.

\$15,000.00 cash dividends paid July 15, by draft on Chemical National Bank, our New York depository. Send for our last report.

IOWA NATIONAL BUILDING & LOAN ASSOCIATION,  
DES MOINES, IOWA.

8% FIRST GOLD MORTGAGES City and  
Farm Loans

Send for References. H. H. HEALD &amp; CO., INVESTMENT CO., TACOMA, WASH.

## FIRST MORTGAGES FOR SALE!

\$500. \$800. \$1,000. \$1,300. \$1,500. \$2,000.  
\$2,000. \$3,000. \$4,000. \$4,500.

TIME: 2 years, 3 years and 5 years.  
INTEREST: payable semi-annually, 7 per cent.  
made equal to annum.

These mortgages are taken by us in part payment for property sold, and do not exceed 80 per cent. of the value of the property.

We guarantee the payment of interest and principal.

B. F. JACOBS & CO.,  
Real Estate and Loans,  
99 Washington Street, Chicago, Ill.  
Chicago and Cook County, Ill., property bought and sold on commission; money loaned; taxes paid, etc.  
A Map of Chicago mailed free on application.

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\$20,250,000 REPAYED.

Offer Safe 6% Mortgage Investments.

Will collect or foreclose defaulted mortgages.

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Lawrence, Kansas.

10% Annual cash dividends past 8 years, pure  
Building Association no speculative features. Small and large deposits received.  
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PROVIDENT SAVING ASS'N, Indianapolis, Ind.

## "DEAD DOG"

Holders of defaulted Western mortgages, Real Estate Bonds or Land through foreclosure and who will act upon our advice, may realize one hundred cents on the dollar—cash. Address  
A. H. WILCOX & CO., Brokers,  
436 Unity Bldg., Chicago, Ill.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

**COMMENDABLE.**

The 1,000 postal employés of the Boston district who have voted to give one day's pay to the unemployed in Boston.

The police of Boston and Brookline who have shown like generosity toward local needs.

The decision of the New York Presbytery to turn its attention from Professor Briggs and Union Seminary to the relief of the poor of New York City.

The appropriation of \$500 by the Merchants' Club of Boston for the poor and unemployed of the city.

The plan to have the Grand Army posts throughout the country participate in a movement to provide the public schools with fine portraits of George Washington.

The gift of \$3,100 by the mill owner of Olneyville, R. I., to provide the necessities of life for the families of destitute mill operatives—destitute because of the length and severity of the recent strike.

The offer of the Cambridge druggist to fill, without charge, all prescriptions properly vouched for by reputable physicians as necessary for the use of the deserving poor.

**DEFINITIONS.**

**APPERCEPTION:** Becoming conscious of a perception.—*Christian Wolf.*

**THE AMERICAN PUBLIC SCHOOL.**—The chief basis of social unity.—*President W. J. Tucker.*

**TRUE KNOWLEDGE:** Not to know things, but to know them in their right relations.—*Prof. Henry Drummond.*

**DUTY:** The girded loin which braces our nerveless indolence, the burning lamp which guides us through choking fogs.—*Archdeacon Farrar.*

**RITUAL:** The etiquette of the house of God.

**THE NEW ENGLAND COMMUNITY** of half a century ago, of which the church was the conscience: Conventional, self-centered, resolute; embellished only by the relics and reminiscences of the colonial era; acquisitive of new ideas, but reluctant to apply them; rigid on the surface, but fluent below it; too homogeneous to develop the finest results of mental friction, yet fundamentally sagacious and intelligent from inheritance and by virtue of the faculty of honest thinking which isolation engenders in minds of the right fiber—that community is dead and its seed is scattered.—*New York Tribune.*

**THE LIVING WAGE—WHAT IS IT?**

This is a vital question pushing itself more and more to the front. Here is Dr. A. H. Bradford's latest thought on the subject. We quote from a recent sermon:

1. Every man has a right to live as best he can so long as he leaves himself.

2. Every man has a right to a living, or else he cannot be said to have a right to live.

3. He who is able to pay his employé a living wage, and does not, is just as great a criminal as the poor man who steals to relieve hunger.

4. The question of a living wage is usually simply a question of how profits shall be divided, whether the mass shall suffer that the few may have more than is good even for themselves or for the community.

5. In determining what wages they shall pay, individuals should ask, What is right for me to pay in my circumstances? and not, What does some one else who is in entirely different circumstances pay? . . . In the providence of God the world grows better and humanity develops higher and finer types by the necessity of constant and vigilant endeavor. Those who will not work should be allowed to suffer. He who is strong and will not use his strength robs the community of something which belongs to it. He steals his living even though it is

given to him. He is a parasite on the social body. But those who are willing to work should have before them not an endless and hopeless monotony, with the assurance of hardly enough to keep soul and body together, but rather of at least sufficient remuneration for what they do to live decently, get a certain amount of comfort and be able to get a foothold, so that if they wish they may go a step higher in life. And the responsibility of employers to see that their employés have as much as this is just as great as their duty to get a reasonable profit from their investments for themselves.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

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**ECONOMICAL** People keep leather new with Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin—with wool-on swab and book—How to Take Care of Leather—both free at the store.

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**Holmes & Edwards**  
**Silver Co.**  
FIVE MEDALS AND DIPLOMAS ON  
**Silver-Plated Spoons,**  
**Forks, Knives, etc.**

- 1st. For most marked progress by the use of their silver inlaid.
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**Sterling Silver Inlaid Spoons and Forks** are marked on the back of the handle:

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Ask your Jeweler for them.

MADE ONLY BY

**The Holmes & Edwards Silver Co.,**  
BRIDGEPORT, CONN.

**Convenience and Economy**

effected in every household by the use of

**Liebig Company's Extract of Beef**

The best way to improve and strengthen Soups and Sauces of all kinds is to add a little of this famous product.

**GIVE NO QUARTER**

to the enemy—Dirt.

Give the quarter to your grocer for a Four-Pound Package of **GOLD DUST** Washing Powder, and see the dirt fly.

**Gold Dust Washing Powder**

is a wonder of effectiveness and economy which no modern housekeeper can afford to do without. Costs much less and goes much farther than any other kind. Sold everywhere.

Made only by **N. K. FAIRBANK & CO., Chicago,**

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**Rae's Lucca Oil**

The Perfection of Olive Oil.

GUARANTEED ABSOLUTELY PURE BY

*S. Rae*

LEGHORN, ITALY.

Established 1836.

## AUTOBIOGRAPHY.

Unless I get up to the measure of at least two hours in pure prayer every day, I shall not be satisfied.—*The late Dr. Andrew Bonar.*

Among the greatest educational powers are quietude and introspective reflection, which, in this progressive age that tends so strongly to association, are so difficult for all to obtain. . . . Sheep and geese become restless when separated from the flock; the eagle and lion seek isolation. . . . Personally, I am indebted for my full fruition, rounded out by a mother's influence, to the solitary contemplations which marked the saddest period of my life.—*George Ebers.*

Twenty-eight years ago, in the East of London, here, all alone, I took my stand with the simple purpose of reaching the crowds who seemed like sheep having no shepherd. Today it is the sole business of 10,849 men and women to carry on the work at home and abroad, and the work abroad is greater than the work at home. To say nothing of the Darkest England scheme, £53,000 was spent last year in social work in foreign lands.—*General Booth.*

I was born in New England, some miles out from Framingham. My parents were poor, my father being a farmer, but they were very anxious that I should get a thorough education, and went to great pains to put me through college. So, you see, I know the hard side of life and what struggles mean, but I do not regret it. I believe there is more success made of difficulty than of facility. When I was twelve years old my father moved to Framingham. He believed that every boy should learn a trade, and so he put me in a dry goods store. I detested it—I always detested it—and I'm afraid I gave the proprietor more Latin and Greek than he cared for. But it gave me a chance to study. I always wanted to study from the first I can remember. At last I got my wish and was sent to the old town of Lancaster, Mass., to be fitted for college.—*Rev. Charles H. Parkhurst, D. D.*

We were an ill-matched pair, my husband and I, from the very outset—he with very high ideas of a husband's authority and a wife's submission, holding strongly to the "master-in-my-own-house" theory, thinking much of the details of home arrangements, precise, methodical, easily angered and with difficulty appeased; I accustomed to freedom, indifferent to home details, impulsive, very hot-tempered and proud as Lucifer. I had never had a harsh word spoken to me, never been ordered to do anything, had had my way smoothed for my feet, and never a worry had touched me. Harshness roused first incredulous wonder, then a storm of indignant tears and, after a time, a proud, defiant resistance, cold and hard as iron. The easy-going, sunshiny, enthusiastic girl changed—and changed pretty rapidly—into a grave, proud, reticent woman, burying deep in her own heart all her hopes, her fears and her disillusionments.—*Mrs. Annie Besant.*

THE RIGHT WOMAN.—Goethe says in "Faust" that "he who seizes the right moment is the right man." In the same way the clever woman is the one who knows when to purchase. There are different times for different articles. This year 1893 is pre-eminently a furniture year, as the crowds at Paine's, 48 Canal St., will testify. Greater bargains were never known in this city.

SALEM, MASS., May 30.

F. W. KINSMAN & Co: Kind Friends—I wish to tell you what Adamson's Botanic Balsam has done for me. I suffered with bronchitis, and never went to bed without a severe attack during nine years. My friends asked me to try Adamson's Balsam. I did so, and am the happiest woman on earth today for I am well again. It has fully cured me. My family are never without a bottle in the house.

Yours very truly, MRS. J. H. HATCH.



Like our grandmothers used to make, is the kind of pie that any one can make with the delicious modern luxury—

### None-Such Condensed Mince Meat

Pie making in ye olden time was quite a momentous occasion. Pie making to-day, with **NONE-SUCH MINCE MEAT**, is but a passing incident in the duties of the day—your work ends with making and baking the crust. **NONE-SUCH MINCE MEAT** is prepared with the most scrupulous care, every ingredient being of the highest quality. Each package makes two large pies.

If your grocer does not keep the **NONE-SUCH** brand, send 12c. to pay postage on full size package by mail.

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## NORTH-WESTERN Line

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### Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

**Stereopticon Lectures.** "Rambles East and West," "Yosemite, Alaska, Yellowstone, Europe," "EGYPT, the Home of the Pharaohs, (Riding on the Nile from Cairo to Aswan); "Bible Lands, Palestine and Past," (Jerusalem, Jericho, Nazareth, Damascus, Baalbek). These three lectures are the outgrowth of my own experiences of travel from the glaciers of Alaska to the palm groves of Egypt and the blue waters of Galilee. Elizabeth Merriam, South Framingham, Mass.

**Rev. H. L. Kelsey**, late of Suffield, Ct., after a year's rustication among Granite Hills, may be addressed at the Congregational Library for temporary or permanent pulpit engagements.

**S** CHERMERHORN'S TEACHERS' AGENCY.  
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Established, 1856.  
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Sexes has special offer to student; free tuition; not run for profit. Must send stamp; name and address. Opportunity surprises you. No one need lack education.

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## EDUCATION.

— State Aid for Denominational Schools is the theme given to contestants at Princeton for the prize offered by James Gordon Bennett.

— Ex-President Harrison early in the new year will give his lectures on International Law at Leland Stanford, Jr., University.

— Rev. Dr. Pohle, professor of apologetics in the Catholic University, Washington, has accepted the invitation of the German Government to fill the chair of dogmatic theology in the Academy of Munster, Germany.

## A DANGEROUS MOVEMENT AMONG THE ARMENIANS.

An Armenian "revolutionary party" is causing great evil and suffering to the missionary work and to the whole Christian population of certain parts of the Turkish Empire. It is a secret organization and is managed with a skill in deceit which is known only in the East.

In a widely distributed pamphlet the following announcement is made at the close.

## HUNTCAGIST REVOLUTIONARY PARTY.

This is the only Armenian party which is leading on the revolutionary movement in Armenia. Its center is Athens, and it has branches in every village and city in Armenia, also in the colonies. Nishan Garabedian, one of the founders of the party, is in America, and those desiring to get further information may communicate with him, addressing Nishan Garabedian, No. 15 Fountain Street, Worcester, Mass., or with the center, M. Benard, *Poste Restante*, Athens, Greece.

A very intelligent Armenian gentleman, who speaks fluently and correctly English as well as Armenian, and is an eloquent defender of the revolution, assured me that they have the strongest hopes of preparing the way for Russia's entrance to Asia Minor to take possession. In answer to the question how, he replied: "These Huntchagist bands, organized all over the empire, will watch their opportunities to kill Turks and Kurds, set fire to their villages and then make their escape into the mountains. The enraged Moslems will then rise and fall upon the defenseless Armenians and slaughter them with such barbarities that Russia will enter in the name of humanity and Christian civilization and take possession." When I denounced the scheme as atrocious and infernal beyond anything ever known, he calmly replied: "It appears so to you, no doubt, but we Armenians are determined to be free. Europe listened to the Bulgarian horrors and made Bulgaria free. She will listen to our cry when it goes up in the shrieks and blood of millions of women and children." I urged in vain that this scheme will make the very name of Armenian hateful among all civilized people. He replied, "We are desperate; we shall do it." "But your people do not want Russian protection. They prefer Turkey, bad as she is. There are hundreds of miles of contiguous territory into which emigration is easy at all times. It has been so for all the centuries of the Moslem rule. If your people preferred the Russian Government there would not be now an Armenian family in Turkey." "Yes," he replied, "and for such stupidity they will have to suffer." I have had conversations with others who avow the same things, but no one acknowledges that he is a member of the party. Falsehood is, of course, justifiable where murder and arson are.

In Turkey the party aims to excite the Turks against Protestant missionaries and against Protestant Armenians. All the troubles at Marsovan originated in their movements. They are cunning, unprincipled and cruel. They terrorize their own people by demanding contributions of money under threats of assassination—a threat which has often been put in execution.

I have made the mildest possible disclosure of only a few of the abominations of this Huntchagist revolutionary party. It is of Russian origin. Russian gold and craft govern it. Let all missionaries, home and foreign, denounce it. Let all Protestant Armenians everywhere boldly denounce it. It is trying to enter every Sunday school and deceive and pervert the innocent and ignorant into supporters of this craft. We must therefore be careful that in befriending Armenians we do nothing that can be construed into an approval of this movement, which all should abhor. While yet we recognize the probability that some Armenians in this country, ignorant of the real object and cruel designs of the Huntchagists, are led by their patriotism to join with them, and while we sympathize with the sufferings of the Armenians at home, we

must stand aloof from any such desperate attempts, which contemplate the destruction of Protestant missions, churches, schools and Bible work, involving all in a common ruin that is diligently and craftily sought. Let all home and foreign missionaries beware of any alliance with, or countenance of, the Huntchagists.

Lexington, Dec. 23.

CYRUS HAMILIN.

MASSACHUSETTS HOME MISSIONARY SOCIETY,  
BOSTON, MASS.

In view of the revolutionary and incendiary designs of the Huntchagist revolutionary party among the Armenians the Massachusetts Home Missionary Society enjoins upon all those it befriends to give no countenance or support to that party.

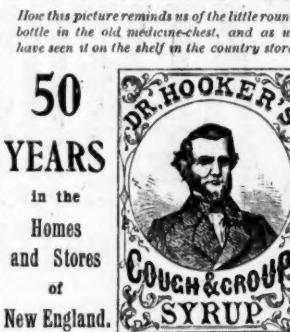
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Rev. H. V. Baker, East Dover, Vt.: "The best troches I ever used."

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Rev. E. A. Reed, Needham, Mass.: "I have never found anything to compare with them."

Rev. M. Emory Wright, Roslindale, Boston, Mass.: "They are very effective."

Rev. John F. Leathers, Number Eight, Me.: "The best we ever tried."

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### CONGREGATIONAL MINISTERS DECEASED DURING 1893.

	AGE
Alderson, James, Rockwell, Io.	71
Armstrong, Robert S., Preston, Minn.	71
Austin, Franklin D., St. Paul, Minn.	71
Blades, John T., Worcester, Mass.	71
Brown, Robert, Tacoma, Wn.	71
Bunnell, Philip, Phillips, Me.	71
Burton, Horatio N., Minneapolis, Minn.	71
Butler, Daniel, Waverly, Mass.	71
Butler, S., Russell, Clifton Springs, N. Y.	71
Chambers, William, Devon, Pa.	71
Clark, Asa F., West Bromley, Vt.	71
Combs, Clement, Bevier, Mo.	71
Cordell, James G., Schenectady, N. Y.	71
Crane, Edward C., Ludlow, Vt.	71
Cutler, Brainerd B., Whately, Mass.	71
Dilley, Alexander B., Denver, Col.	71
Dimon, Jacob V., Whatcom, Wn.	71
Drake, Andrew J., Iroquois, S. D.	71
Dodd, John C., Chico, Vt.	71
Elliott, Cushing, Tacoma, Wn.	71
Fiske, John O., Bath, Me.	71
Fletcher, James, Acton, Mass.	71
Frost, Lewis P., Janesville, Wis.	71
Gannett, George, Endicott, N. Y.	71
Gardner, Isaac J., Silver Creek, Neb.	71
Goodwin, Henry M., Williamstown, Mass.	71
Hammond, Henry L., Evanston, Ill.	71
Hanson, George, Fremont, Neb.	71
Hitchcock, Henry G., Westovererville, Mass.	71
Hosford, Oramel, Olivet, Mich.	71
Hams, William E., Zanesville, O.	71
Kingsbury, Charles A., Redlands, Cal.	71
Lawrence, Edward A., Baltimore, Md.	71
Leland, J. H. M., Amherst, Mass.	71
Leonard, Julius V., Clifton Springs, N. Y.	71
Leonard, William, Newtonville, Mass.	71
Leverett, Peter, Springfield, Mass.	71
Lyon, George G., Utica, O.	71
McChesney, James, Glen Ellyn, Ill.	71
McClelland, Page F., Benzonia, Mich.	71
McIntyre, Hector A., Canada.	71
McKeever, Isaac W., Bunker Hill, Ill.	71
Nesbitt, David K., Apollo, Pa.	71
Norcross, Albert F., Sherburne, N. Y.	71
Orcutt, Samuel, Bridgeport, Ct.	71
Partridge, George C., Renville, Ill.	71
Perry, Theodore C., Andover, Mass.	71
Pelton, George S., Hingham, Ct.	71
Perkins, Frederic T., Burlington, Vt.	71
Porter, Jeremiah, Beloit, Wis.	71
Pound, Edward H., Moreton, Cal.	71
Powell, Rees, Radnor, O.	71
Richardson, George J., Lincoln, Mass.	71
Roberts, Ephraim F., The Dalles, Ore.	71
Ross, George, Rockford, Ill.	71
Ross, Abel H., Peru, Huron, Mich.	71
Seymour, Charles N., East Hartford, Ct.	71
Smith, Lucius, Strongsville, O.	71
Sommer, Daniel F., Schooncraft, Mich.	71
Spooker, Arthur, Bloomer, Wis.	71
Staples, Platt R., Friendship, Wis.	71
Stevens, Alfred, Westminster, Vt.	71
Temple, Josiah H., Framingham, Mass.	71
Thwing, Edward P., Canton, China.	71
Thwing, George O., Canton, O.	71
Thurston, Philander, Enfield, Mass.	71
Vivian, Richard, Ada, Mich.	71
Walker, George F., Warwick, Mass.	71
Walker, James, Chicago, Ill.	71
Wallace, Patterson W., Albion, Ill.	71
Warner, Aquila, Gridley, Ill.	71
Wastell, William P., Clinton, Mich.	71
Weller, James, Springfield, Mo.	71
Wheeler, John E., Cambridgeport, Mass.	71
White, George, London, Eng.	71
Willie, Charles, Newfield, N. J.	71
Williams, George W., Newtown, Ill.	71
Williams, Roderick H., near Fairfield, Neb., June 3.	71
Wing, Preston R., Hopkinton, Mass.	71
	55
Average age of seventy-two ministers deceased, 68.	

DIED IN 1892 BUT NOT REPORTED.

Illiss, Edwin E., Constantinople.	Dec. 20, 75
Dawson, Ebenezer, Lakeville, Mass.	Jan. 29, 66
Greene, Caleb, Oakland City, Ind.	Jan. 19, 59
Leonard, Hartford P., Oakham, Mass.	Nov. 27, 70
McCormick, Thomas B., Princeton, Ind.	Oct. 2, —

### CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the Congregationalist, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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American Monthly.	3.25
Scribner's Magazine.	2.60
Review of Reviews.	2.35
American Agriculturist.	1.15
Harper's Weekly.	3.25
Bazaar.	3.25
Public Opinion.	2.50
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The Congregationalist

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